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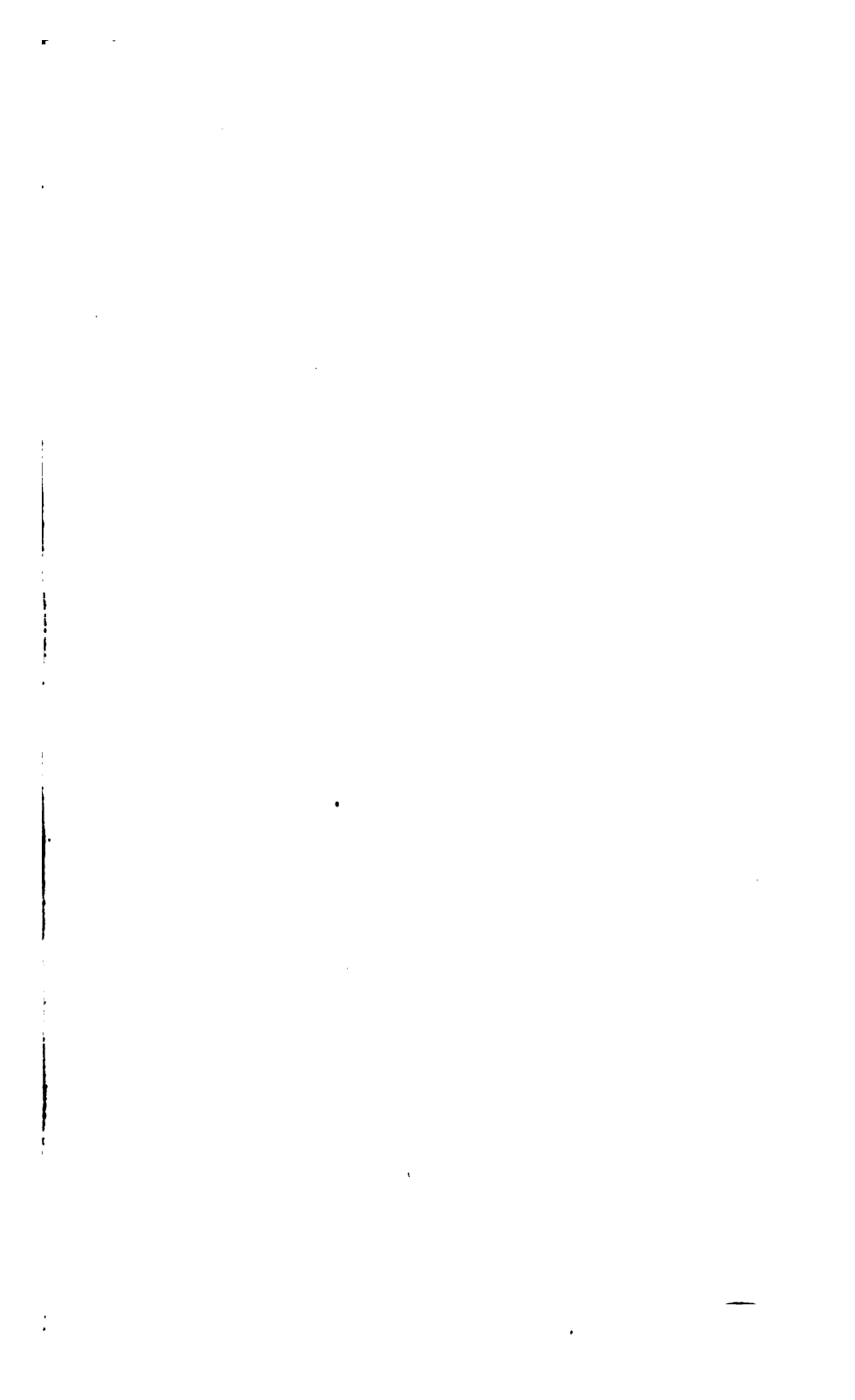
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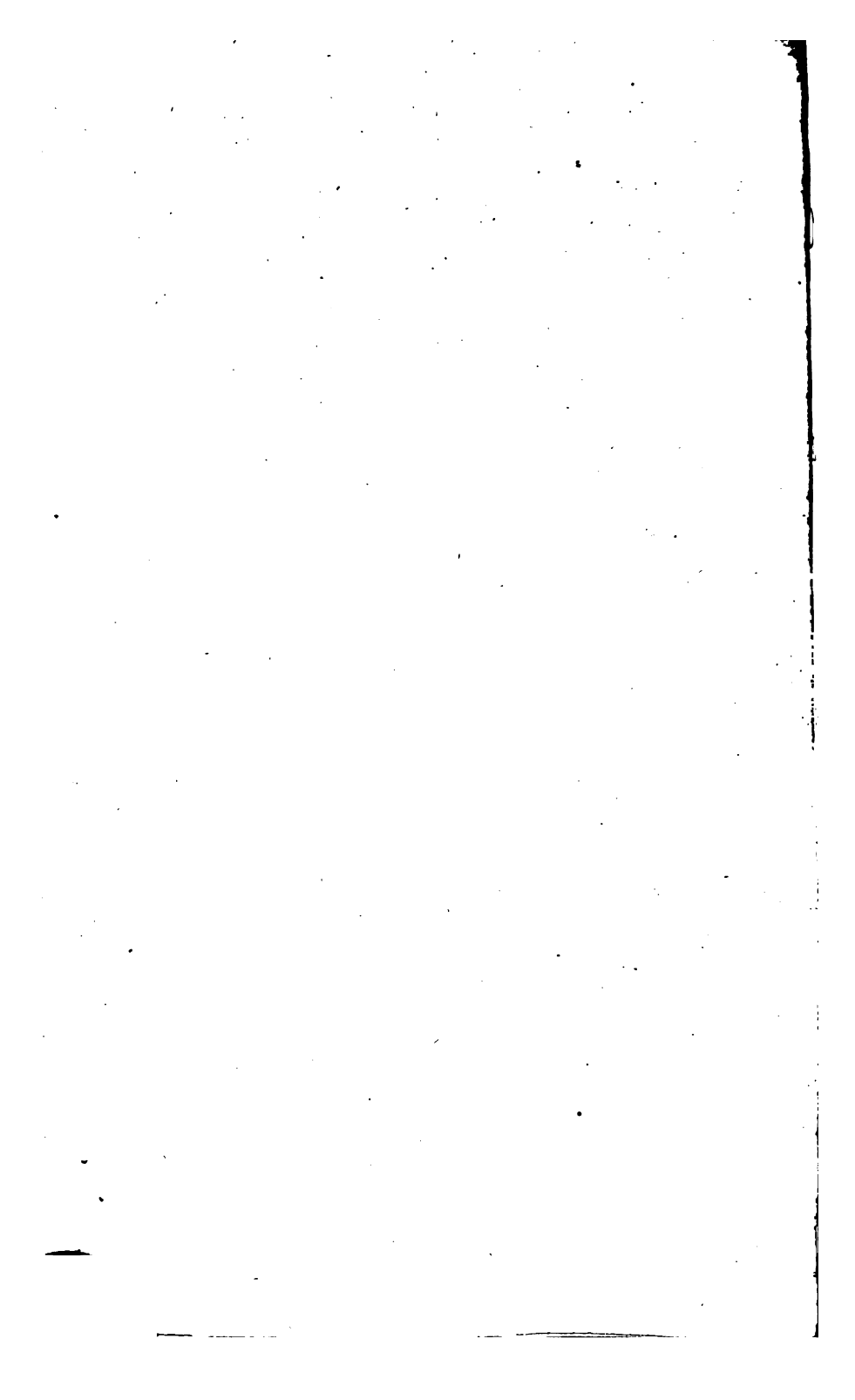
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B.

BABINGTON (GERVASE) was born in Notting-^{Blag. Brit.}hamshire, educated at Trinity college in Cambridge (of which he became fellow), and, July 15, 1578, incorporated master of arts at Oxford. He took his doctor's degree in divinity, and was appointed domestic chaplain to Henry earl of Pembroke president of the council in the Marches of Wales; by whose interest he became treasurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford, and, in 1591, was advanced to the bishoprick of Landaff, which he used to call in joke Affe, the Land thereof having been alienated by his predecessor Kitchin, in the days of king Henry VIII. and queen Elizabeth. In February 1594, he was translated to the see of Exeter; and, in 1597, to that of Worcester: he was likewise made one of the queen's council for the marches of Wales. To the library of his cathedral at Worcester he was a very great ^{Ibid.} benefactor, not only repairing the edifice, but also bequeathing to it all his books, a gift of considerable value. He died of the jaundice, May 17, 1610 (A).

(A) His writings were printed at first in quarto, then, with additions, in folio, in 1615, and again in 1637, under this title, 'The Works of the right reverend Father in God, Gervase Babington, late Bishop of

Vol. II.

' Worcester, containing Comfortable
' Notes upon the five Books of Mo-
' ses, viz. Genesis, Exodus, Leviti-
' cus, Numbers, Deuteronomie. As
' also an Exposition upon the Creed,
' the Commandments, the Lord's
B ' Prayer;

'Prayer; with a Conference betwixt
'Man's Frailties and Faith, And
'three Sermons. With alphabetical
'Tables of the principal matters of
'each severall Worke.' Biogr. Brit.

BACON (ROGER) a learned monk of the Franciscan order, was descended of an ancient family, and born near **Ilchester** in **Somersetshire**, in the year 1214. He received the first tincture of learning at Oxford, from whence he went to the university of Paris, at that time much frequented by the English, of whom the most distinguished for their learning and abilities highly cared for him. Having been admitted to the degree of doctor, he came back to England, and took the habit of the Franciscan order in 1240, when he was about twenty-six years of age; but according to others he became a monk before he left France. After his return he was considered as a most able and an indefatigable enquirer after knowledge by the greatest men of that university, who generously contributed to defray the expences of advancing science by experiments, the method which he had determined to follow. His discoveries were little understood by the generality of mankind; and because by the help of mathematical knowledge he performed things above common understandings, he was suspected of magic. He was persecuted particularly by his own fraternity, so that they would not receive his works into their library, and at last had interest enough (says Dr. Freind) with the general of their order to get him imprisoned; so that, as he confesses himself, he had reason to repent of his having taken such pains in the arts and sciences. Bacon was possessed with the notion of judiciary astrology. He imagined that the stars had a great influence upon human affairs; and by their means, he thought, future things might be foretold. This, according to Dr. Jebb, making the friars of his order to consider him as a person engaged in unlawful arts, occasioned his imprisonment (A). At the particular desire of pope Clement IV. Bacon collected together and enlarged his several pieces, and sent them to him
in

Mist. of
Physic,
p. 243.

(A) The ingenious author of the Biogr. Brit. observes that there is great reason to believe, that though his application to the occult sciences was pretended, yet the true cause of his ill usage was the freedom with which he had treated the clergy in his writings, in which he spared neither their ignorance nor their want of

morals (Epist. ad Clement. IV.) besides, his intimacy with bishop Grouthead, who had gone so far as to reprove pope Innocent IV. by letter, and was said to have made no scruple of declaring to those with whom he was intimate, that in his judgment the pope was Anti-Christ (Mat. Paris Hist. Angl. p. 875.) must naturally

in 1267. This collection, which is the same that himself *Biog. Brit.* intituled *Opus majus*, or his *Great Work*, is still extant (a). Dr. Jebb, the learned editor thereof, tells us, that Bacon seems to have proposed two things principally in it, either by laying down a good scheme of philosophy to excite the pope to reform the errors that had crept into the church; or if he could not effect this, to propose such expedients as would break the power of Antichrist, and retard his progress. For he appears to have been firmly persuaded that the church would soon be reformed, either by means of the pope himself, who was a man of integrity, or because the exorbitant dominion of Antichrist would become obnoxious to mankind, and so fall to destruction.

When Bacon had been ten years in prison, Jerom d'Ascoli, general of his order, who had condemned his doctrine, was chosen pope, and assumed the name of Nicholas IV. As he was reputed a person of great abilities, and one who had turned his thoughts to philosophical studies, Bacon resolved to apply to him for his discharge; and in order to shew both the innocence and the usefulness of his studies, addressed to him a treatise On the means of avoiding the infirmities of old age (c). What effect this treatise had on the pope does not appear. But, towards the latter end of his reign, Bacon, by the interposition of some noblemen, obtained his release, and returned to Oxford, where he spent the remainder of his days in peace, and died in the college of his order on the 11th of June 1294. 'He was (says Dr. Peter Shaw, a very able judge of his merit) beyond all comparison, the greatest man of his time; and might perhaps stand in competition' *Dr. Jebb gives us this date in his preface. Biog. Brit. Boerhaave's Chemistry, vol. i. p. 28. in the note.*

naturally bring upon him the hatred of a great part of the clergy; more especially since his zeal led him to follow the practice, as well as the opinion, of his patron, by writing freely to the pope about the necessity of a reformation. (*Mss. Cotton. Tiber. C, 5. fol. 3.*)

(a) In a beautiful folio, neatly and accurately printed by William Bowyer, at London, A. D. 1733, under the title of *Fratri Rogeri Bacon ordinis minorum Opus majus ad Clementem quartum pontificem Romanum: ex Mss. codice Dublinensi, cum aliis quibusdam collato.*

(c) Dr. Richard Browne, who es-

teemed it one of the best performances that ever was written, translated it into English, under the title of *The cure of old age and preservation of youth; shewing how to cure and keep off the accidents of old age, and how to preserve the youth, strength, and beauty of body, and the senses, and all the faculties of both body and mind: by that great mathematician and physician Roger Bacon, a Franciscan friar. Lond. 1683, octavo.* He added notes upon every chapter of this work, and explains therein the phrases by which our author concealed his secret medicings.

' with the greatest that have appeared since. It is wonder-
 ' ful, considering the ignorant age wherein he lived, how
 ' he came by such a depth of knowledge on all subjects. His
 ' writings are composed with that elegancy, conciseness, and
 ' strength, and adorned with such just and exquisite observa-
 ' tions on nature, that, among all the chemists, we do not
 ' know his equal. He writ many treatises, some of which
 ' are lost, or locked up in private libraries. What relate to
 ' chemistry, are chiefly two small pieces wrote at Oxford,
 ' which are now in print, and the manuscripts to be seen in
 ' the public library of Leyden, having been carried thither
 ' among Vossius's manuscripts from England. In these he
 ' attempts to shew how imperfect metals may be ripened into
 ' perfect ones. He adopts Geber's notion, that mercury is the
 ' common basis of all metals, and sulphur the cement; and
 ' shews that it is by a gradual depuration of the mercurial mat-
 ' ter, and the accession of a subtle sulphur, that nature pro-
 ' duces gold; and that if, during the process, any other third
 ' matter happens to intervene beside the mercury and sulphur,
 ' some other baser metal will arise: so that if we could but
 ' imitate nature's method, we might change other metals in-
 ' to gold. Having compared (says the same ingenious writer)
 ' several of friar Bacon's operations with the modern expe-
 ' riments of Mr. Homberg, made by direction of that
 ' curious prince the duke of Orleans, we judge that Bacon
 ' has described some of the very things which Homberg pub-
 ' lishes as new discoveries. Thus, for instance, Bacon teaches
 ' expressly, that if a pure sulphur be united with mercury, it
 ' will produce gold: on which very principle Mr. Homberg
 ' has made many experiments for the production of gold,
 ' described in the *Memoires de l'Academie des Sciences*, an.
 ' 1705. His other physical writings shew no less genius and
 ' force of mind. In his treatise *Of the secret works of art*
 ' and nature, he shews that a person who was perfectly ac-
 ' quainted with the manner which nature observes in her
 ' operations, would not only be able to rival, but surpass
 ' her. In another piece, *Of the nullity of magic*, he shews with
 ' great sagacity and penetration, whence the notion sprung,
 ' and how weak all pretences to it are. From a repeated
 ' perusal of his works (adds the same skilful chemist) we
 ' find our friar was no stranger to many of the capital disco-
 ' veries of the present and past ages. Gunpowder he cer-
 ' tainly knew: thunder and lightening, he tells us, may be
 ' produced by art; for that sulphur, nitre, and charcoal,
 ' which

* which when separate have no sensible effect, yet when
 * mixed together in a due proportion, and closely confined
 * and fired, they yield a loud report. A more precise de-
 * scription of gunpowder cannot be given in words; and yet
 * a jesuit, Barthol. Schwartz, some ages after, has had the
 * glory of the discovery. He likewise mentions a sort of in-
 * * extinguishable fire prepared by art; which shews he was not
 * unacquainted with phosphorus: and that he had a notion
 * of the rarefaction of the air, and the structure of an air-
 * pump, is past contradiction.* Dr. Freind ascribes the ho- Hist. of Phy-
 bour of introducing chemistry into Europe to Bacon, who, he lic, p. 236
 observes, speaks in some part or other of his works, of al-
 most every operation now used in chemistry, and describes
 the method of making tinctures and elixirs. * He was the
 * miracle (says Freind) of the age he lived in, and the greatest
 * genius perhaps for mechanical knowledge, which ever ap-
 * peared in the world since Archimedes: he appears likewise
 * to have been master of the whole science of optics.* He Biog. Brit.
 has very accurately described the uses of reading-glasses, and
 shewn the way of making them. Dr. Freind remarks, that
 he also describes the camera obscura, and all sorts of glasses
 which magnify or diminish any object, bring it nearer to the
 eye, or remove it farther off. Bacon tells us himself,
 that he had great numbers of burning-glasses; and that there
 were none ever in use among the Latins, till his friend Peter
 de Maharn Curia applied himself to the making of them.
 That the telescope was not unknown to him, is evident from
 a passage wherein he says, that he was able to form glasses
 in such a manner, with respect to our sight and the objects,
 that the rays shall be refracted and reflected wherever we
 please, so that we may see a thing under what angle we
 think proper, either near or at a distance, and be able to read
 the smallest letters at an incredible distance, and to count the
 dust and sand, on account of the greatness of the angle un-
 der which we see the objects; and also that we shall scarce
 see the greatest bodies near us, on account of the smallness
 of the angle under which we view them. His skill in astro- Pref. to the
 nomy was amazing: he discovered that error which occasioned Opus majus.
 the reformation of the calendar; one of the greatest efforts,
 according to Dr. Jebb, of human industry: and his plan for
 correcting it was followed by pope Gregory XIII. with this
 variation, that Bacon would have had the correction to begin
 from the birth of our Saviour, whereas Gregory's amend-
 ment reaches no higher than the Nicene council.

BACON (sir **NICHOLAS**) lord keeper of the great seal in the reign of queen Elizabeth, was descended of an ancient family in Suffolk, and born in the year 1510. He was educated at Corpus Christi or Bennet college in Cambridge, where he afterwards founded six scholarships (appropriating three of them to the school which he built at Botesdale) and gave two hundred pounds towards erecting a new chapel. After leaving college, he travelled to France, and at his return applied to the study of the law in Gray's Inn. In 1537, he was appointed solicitor of the court of augmentation. He presented to Henry VIII. a scheme for a seminary of statesmen, by founding a college for the study of the civil law, and the teaching of the Latin and French languages in their purity. Young gentlemen of distinguished parts, after being sufficiently instructed in these things, were to be sent abroad with ambassadors; whilst others were to write the history of all embassies, treaties, and other foreign transactions, and of all arraignments and public trials at home. This plan was never carried into execution; but at the dissolution of the monasteries, the king gave its author a grant of several manors in Suffolk, to be held in capite by knight's service; and, in 1546, made him attorney of the court of wards.

English Baronetage, vol. ii. p. 2.
 Strype's Annals.

Dr. Birch's Mem. of Q. Elizabeth, vol. i. p. 20.

Burnet's Hist. of the Reformat vol. i. p. 269.
 Biogr. Brit. art. BACON.

Upon the accession of queen Elizabeth he was knighted, and Dr. Heath, archbishop of York and chancellor of England, refusing to concur with the queen's measures, the great seal was taken from him and delivered to sir Nicholas Bacon, with the title of lord keeper, and all the powers of a chancellor, which no former lord keeper ever had, being only empowered to put the seal to such writs or patents as passed of course, and not to hear causes, or preside in the house of lords. His known dislike to popery, and his favouring, for this reason, the title of the house of Suffolk to the crown, rather than that of the queen of Scots, drew upon him a suspicion of being concerned in a tract written by Mr. John Hales, clerk of the hanaper, in favour of the Suffolk title; and, in consequence thereof, an order from the queen not to appear at court, or intermeddle in any other public business than that of chancery: even the seal would, at the instigation of the earl of Leicester, have been taken from him, and given to sir Anthony Brown, who had been lord chief justice of the common pleas in queen Mary's time, if this gentleman's religion, which was that of the church of Rome, would have permitted his accepting of it. By the interest of sir William Cecil, who by some is thought to have been also privy to

Hales's

Hales's book, sir Nicholas was restored to the queen's good opinion, and died lamented by her and the nation on the 20th of February 1578-9. He was interred in the cathedral of St. Paul's, where a monument was erected to him, which was destroyed by the fire of London, in 1669. His son, the great Francis Bacon, says, that his father the lord keeper was ^{Works,} ^{vol. i. p. 533.} a man plain, direct, and constant, without all finesse and doubleness; and one that was of the mind that a man in his private proceedings and estate, and in the proceedings of state, should rest upon the soundness and strength of his own courses, and not upon practice to circumvent others, according to the sentence of Solomon, 'Vir prudens advertit ad gressus suos; stultus autem divertit ad dolos:' in so much, that the bishop of Ross [the Scotch ambassador, who made the complaint against him in the affair of Hales's book], a subtle and observing man, said of him, that he could fasten no words upon him, and that it was impossible to come within him, because he offered no play: and the queen-mother of France, a very politic princess, said of him, that he should have been of the council of Spain, because he despised the occurrents, and rested upon the first plot. He was twice married, and by his first wife, Jane, daughter of William Ferneley, of West-Creting in Suffolk, esq. he had issue, 1. sir Nicholas Bacon, his eldest son; 2. Nathanael Bacon, of Stiffkey in Norfolk, esq. 3. Edward Bacon, of Shrubland-hall in Suffolk, esq. and three daughters. By his second wife, Anne, one of the daughters of sir Anthony Cook tutor to king Edward VI. he had two sons, Anthony and Francis.

BACON (FRANCIS), viscount St. Alban's and lord high chancellor of England, one of the greatest and most universal geniuses that any age or country hath produced, was son of sir Nicholas Bacon lord keeper of the great seal, and born at York-house in the Strand, on the 22d of January, 1561. Being thus descended, he was early initiated in a court-life, and, as himself expresses it, both by family and education, tinged with civil affairs. His extraordinary parts, even when ^{Works,} ^{vol. iii.} a child, were so conspicuous at court, that the queen would ^{P. 516.} often delight to talk with him, and was wont to term him ^{edit, 1753.} her young lord keeper: one saying of his she was particularly ^{Lloyd's} pleased with; having asked him his age, when he was yet a ^{State Wor-} boy, he answered readily, that he was two years younger ^{thies, p. 8-9.} than her majesty's happy reign. On the 16th of June, 1573, ^{Rawley's} being then in his twelfth year, he was entered of Trinity col- ^{Life of Lord} ^{Bacon.}

Rawley's
Life of Ba-
con, p. 5.
Tenison's
Baconiana,
p. 18.

lege, Cambridge, under Dr. John Whitgift, afterwards arch-
bishop of Canterbury. Before he was full sixteen, he not
only understood Aristotle's philosophy, but was even then
come to a dislike of it, upon finding it rather contentious
than useful. At this early age his father called him from the
university to attend into France the queen's ambassador, sir
Amyas Pawlet, whose esteem and confidence he gained to such
a degree, that he was soon after charged by him with a com-
mission to the queen, which he executed with great approba-
tion, and returned again to France to finish his travels.
During his stay in that kingdom his father died, without mak-
ing that separate provision for him which he had intended.
This obliging him to think of some profession for a subsistence,
he applied himself, more through necessity than choice, to
the study of the common law, and for that purpose seated
himself in Gray's Inn. At the age of twenty-eight he was
chosen by that honourable society for their lent-reader, and af-
terwards their double-reader. At this time he appears to have
drawn the first out-lines of his grand instauration of the sci-
ences, in a treatise entitled *Temporis partus masculus*, which
is lost. He now bent his endeavours to obtain some honour-
able post in the government, with a view, as himself declares,

Rawley.
Dugdale.
See his letter
to father
Fulgencio,
Works,
vol. iii.
p. 748.
Ibid. p. 516.

Rawley.

to procure the greater assistance to his capacity and industry in
perfecting his philosophical designs. Lord Burleigh interested
himself so far in his behalf as to obtain for him, not without
opposition, the reversion of the office of register to the star-
chamber, worth about 1600 l. a year; but it did not fall to
him till near twenty years afterwards. The court and mini-
stry of queen Elizabeth were, through her whole reign, di-
vided into two factions; at the head of one were the two
Cecils; and at the head of the other, first the earl of Lei-
cester, and afterwards the earl of Essex. The coldness
which the Cecils shewed to Bacon, and the early friendship he
contracted with Essex, educated at the same college, were prob-
ably the first cause of his attachment to this nobleman, whom
he considered, not as the likeliest person to procure his own
advancement, but as the fittest person to do good to the state.
Sir Robert Cecil in particular, who bore a mortal hatred to
Essex, and entertained a secret jealousy of Bacon on account
of his superior talents, threw insurmountable obstacles in his
way to preferment; suggesting to the queen, that he was a
speculative man, whose head was filled with philosophical
notions, and therefore more likely to perplex than to forward
public business: hence, the utmost interest of Essex, who with
all the warmth of an affectionate friend, had long solicited his
preferment,

Bacon's
Works.
vol. i. p. 60f.

preferment, could not procure for him the place of attorney Works, or that of solicitor-general to her majesty. His anxiety on vol. ii. account of the narrowness of his circumstances being in- P. 435. creased by this failure of his expectation of preferment had edit. 1753. a very bad effect upon his constitution of body, which was naturally not firm, and weakened still more by the intemperance of his night-studies: his disappointment even sunk so deep into his spirit, that he was on the point of hiding his grief and resentment in some foreign country; but was diverted from his purpose by his friends: and frequently considering that he was not performing his duty whilst he left those studies unprosecuted, by which he might do service to mankind, and followed those that depended upon the will of others, he laid aside, for a time, all further thoughts of rising in life, and more vigorously prosecuted the design of his Instauration.

Dr. Birch's
Mem. of Q.
Elizabeth.

In 1597, he published his *Essays or Counsels* (A), a work, which, by displaying his uncommon skill in all the offices of civil life, proved of great service to his character.

Upon the death of queen Elizabeth and the accession of king James, his former views returned, and he made, though not without difficulty, considerable advances in dignity and preferment. On the 23d of July 1603, he received the honour of knighthood; and on the 25th of August 1604, was constituted by patent one of the king's learned counsel, with a fee of forty pounds a year; and on the same day had a pension of sixty pounds a year assigned him for life, in consideration of the special services received by the king from him and his brother Mr. Anthony Bacon.

Dugdale,
vol. ii.
p. 438.
Rymer,
vol. xv.
p. 96.

In 1605, sir Francis Bacon published a preparative or introduction to his great work, in a treatise *Of the Advancement and proficiency of Learning*. The general design of this book was to give a summary account of that stock of knowledge whereof mankind were possessed; to lay down this knowledge under such natural branches, or scientific divisions, as might most commodiously admit of its farther improvement; to point out its deficiencies, or desiderata; and, lastly, to shew, by examples, the direct ways of supplying these deficiencies. He, after his retirement, very much enlarged and corrected the original, and, with the as-

Shaw's
Abridgment
of Lord Ba-
con's Works
vol. i.
P. lxxvii.

(A) The reason why Mr. Bacon published these *Essays* at this time, he tells us in the dedication of them to his brother Mr. Anthony Bacon, was, that many of them had stolen abroad

in writing, and were very likely to come into the world in print with more imperfections than the author thought it just to take upon himself.

Works, assistance of some friends, turned the whole into Latin. This
vol. i. p. 732. is the edition of 1623, and stands as the first part to his grand
Instauration of the Sciences.

Sir Robert Cecil, now earl of Salisbury, who had opposed
Bacon's preferment under Elizabeth, seems to have observ-
ed the same conduct in this reign; and with him joined sir
Edward Coke, the king's attorney-general, who was jealous
of Bacon's reputation in many parts of knowledge, and en-
vied and feared his abilities as a statesman. It was not there-
fore till after many services rendered to the king, and re-
peated solicitations made to his ministers, that sir Francis
Bacon obtained, in 1607, the place he had so long expected
of solicitor-general. This year he sent his treatise, entitled
Cogitata et visa, which was the foundation of his *Novum*
organum, to Dr. Andrews bishop of Ely, desiring his opi-
nion of it. In 1610, he published, in Latin, another trea-
tise, entitled *De sapientia veterum*. This piece, a very in-
genious writer observes, appears like a rich cabinet of an-
tiques opened and set to view. The happy talent which the
author in his physical works employs to interpret nature, is
here employed to interpret the dark oracles of men: and to say
the truth, he seems to have used the like artifice in both, pro-
ceeding according to the inductive method delivered in the se-
cond part of the *Novum organum*, without which, or some-
thing of the kind, it would not be easy to derive such depths of
knowledge from the enigmas or dark parables of antiquity.
What the author is forced on many occasions to stifle, or at
most to speak only by halves, for fear of offending, in this work
he openly avouches in a manner that is scarce liable to excep-
tion: he appears indeed to have chosen the present subject the
rather because the course and nature of decyphering the my-
thology of the ancients would give him an opportunity of
freely, or less offensively, expressing his sentiments for the
improvement of arts and sciences, and the general advantage
of mankind.

Dugdale's
Baronage,
vol. ii.
p. 438.

In 1611, sir Francis Bacon was constituted judge of the
marshal's court jointly with sir Thomas Vavasor then knight-
marshal. In 1613, he succeeded sir Henry Hobart, advanced
to the place of chief justice of the common pleas, as attorney-
general. The next year, an objection having been started
in the house of commons, that a seat there was incompatible
with the office of attorney-general, which required his fre-
quent attendance in the upper house; the commons, from
their particular regard for Bacon, over-ruled it.

When

When sir George Villers became possessed of king James's confidence, Bacon, conscious that none could serve the new favourite, and through him his country, more nobly or usefully than himself, entered into a strict friendship with Villers, and gave an admirable proof of the sincerity thereof on his part, in that letter of advice how to discharge every part of the difficult office of prime minister, which is still extant among his works. June 9, 1616, he was raised to the dignity of a privy counsellor, whilst he was still in the office of attorney-general: and as he had now more leisure from private causes, he was desirous to dedicate more time to public service; and therefore made an offer to the king of a new Digest of the laws of England. Camden.

March 7, 1617, upon the chancellor's voluntary resignation of the seals, they were given to sir Francis Bacon, with the title of lord keeper.

The king went soon after to Scotland, and in his absence Works, the prince of Wales's marriage with an infant of Spain was vol. ii. brought upon the carpet. The lord keeper foresaw the difficulties and inconveniencies that would attend this measure, and honestly represented them both to his majesty and to Villers. Whilst the king was in Scotland, another affair happened, which gave Bacon no small uneasiness: secretary Winwood, out of dislike to the lord keeper, was desirous of bringing sir Edward Coke into favour, and with this view prevailed with sir Edward to consent to his daughter's marrying sir John Villers, brother to the favourite, which alliance he had before rejected not without marks of disrespect. Bacon, apprehensive that if Coke should be brought again into the council, all his great designs for the nation's welfare, the executing whereof was his principal motive for soliciting the office of keeper, would be thwarted, and his power greatly lessened by the loss of Villers' favour, remonstrated against the projected marriage, both to that lord and to the king. Nevertheless, as the lady was a great fortune, Villers highly approved of the match, and both he and the king took offence at Bacon's opposition to it. Their resentment of his conduct See Bacon's on this occasion appears, however, to have been of short Works, continuance, for January 4, 1618, sir Francis Bacon was con- vol. ii. stituted lord high chancellor of England, and on the 11th of p. 555. July following created baron of Verulam in Hertfordshire. Pat. 15 Jac. I. p. 4.

The desire of introducing and establishing his new and better philosophy, one capital end of which was to discover methods of procuring remedies for all human evils, seems to have been his ruling passion through life: in 1620, amidst
all

all the variety of weighty business in which his high office necessarily involved him, he published the most finished and important, though the least read, of all his philosophical tracts, the *Novum organum scientiarum*. The design of this piece was to execute the second part of the Instauration, by advancing a more perfect method of using the rational faculty than men were before acquainted with; in order to raise and improve the understanding as far as its present imperfect state admits, and enable it to conquer and interpret the difficulties and obscurities of nature. The next year he was accused of bribery and corruption. The king found it was impossible to save both his chancellor, who was openly accused of corruption, and Buckingham, his favourite, who was secretly and therefore more dangerously attacked as the encourager of whatever was deemed most illegal and oppressive: he therefore forced the former to abandon his defence, giving him positive advice to submit himself to his peers, and promising, upon his princely word, to screen him in the last determination, or if that could not be, to reward him afterwards with ample retribution of favour (B). The chancellor, though he foresaw his approaching ruin, if he did not plead for himself, resolved to obey, and took leave of his majesty with these words, 'Those that will strike at your chancellor, it is much to be feared will strike at your crown;' and wished, as he was the first, so he might be the last of sacrifices. The house of peers, on the 3d of May, 1621, gave judgment against him, 'That he should be fined 40,000*l.* and remain prisoner in the Tower during the king's pleasure; that he should for ever be incapable of any office, place, or employment in the state or commonwealth; and that he should never sit in parliament, or come within the verge of the court.' But he was soon restored to his liberty, and had his fine remitted; and was summoned to the first parliament of king Charles (C).

After

(B) The author of the *Essay on Spirit* (who is generally supposed to be Dr. Clayton bishop of Clogher) in his *Defence* of that *Essay*, p. 34. says, that lord Bacon had too much learning and too much honesty to be a favourite with the clergy of those days; and that to their influence with king James, he probably owed his disgrace, and was pitched upon as a scape-goat to save the head of Buckingham.

(C) The greatest blame is generally

laid on his servants; and there is no doubt that some of them were guilty, and that their lord had this opinion of them: one day, during his trial, passing through a room where several of his domestics were sitting, upon their rising up to salute him, he said, 'Sit down, my masters, your rise hath been my fall.' Stephens, p. liv. And we are told by Rushworth in his *Historical Collections*, 'That he treasured up nothing for himself or family, but was over-indulgent

After this sentence he retired from civil affairs, and for five years gave himself wholly up to philosophy and writing; so that during this time he executed several portions of his grand Instauration, but did not live to finish the whole so far as he had hoped to do. Though he enjoyed, after his fall, 1800 l. a year out of the broad-seal and alienation-office, and his lands brought him about a third more, yet his great liberality when in place, and his expence in procuring and making experiments, reduced him to straits, which forced him to make such applications to king James, as prove his great address and perfect knowledge of that prince's disposition. He died April 9, 1626, at the earl of Arundel's house at Highgate, of a fever attended with a defluxion upon his breast; and lies buried in St. Michael's church at St. Alban's, where a monument was erected for him, by sir Thomas Meautys, once his secretary, and afterwards clerk of the council. He was of a middling stature: his forehead spacious and open, early impressed with the marks of age; his eye lively and penetrating; his whole appearance venerably pleasing. He continued single till after forty, and then took to wife a daughter of alderman Barnham of London, with whom he received a plentiful fortune, but had by her no children: and she outlived him upwards of twenty years.

‘ to his servants, and connived at
 ‘ their takings, and their ways be-
 ‘ trayed him to that error: they
 ‘ were profuse and expensive, and
 ‘ had at their command whatever he
 ‘ was master of. The gifts taken
 ‘ were for the most part for interlo-
 ‘ cutory orders; his decrees were
 ‘ generally made with so much equi-
 ‘ ty, that though gifts rendered him

‘ suspected for injustice, yet never
 ‘ any decree made by him was re-
 ‘ vered as unjust.’ It was peculiar
 to this great man (says the author of
 the Biogr. Brit.) to have nothing
 narrow and selfish in his composition;
 he gave away without concern what-
 ever he possided; and, believing other
 men of the same mould, he received
 with as little consideration,

BACONTHORP, or **BACONDORP**, (**JOHN**) surnamed **Leland**, the Resolute Doctor, a learned English divine, who flourished towards the end of the thirteenth century, born at Baconthorp, a small village in Norfolk, from whence he took his name. He spent some of his early years at a convent in Norfolk, from whence he removed to Oxford, and from thence to Paris, where he had a degree in divinity and laws conferred upon him, and was in high reputation for his learning, being esteemed the head of the Averroists (A). Upon his return to England, he was chosen twelfth provincial of the Carmelites, in an assembly of that order held at London in the year 1329. Four years after, he was in-

Comment.
 de Script.
 Britan.
 cap. 374.

(A) See the article **AVERRORS**.

Bakus de
Script. Brit.
cent. v.
cap. 1.

vited by letters to Rome, where he was held in great esteem. During his residence here, he had several disputations on the subject of marriage, in which he gave great offence to many, by ascribing too much to the papal authority in dispensing with the laws of God in regard to marriage; but he afterwards retracted his opinion on this subject, and proved by the strongest arguments from reason and Scripture, that, in degrees of consanguinity prohibited by the divine law, the pope had no dispensing power. Baconthorp died at London in the year 1346. He wrote several treatises (B).

(a) The most remarkable of those which have been published, are the two following:

1. *Commentaria, seu quæstiones super quatuor libros Sententiarum*: published at Milan in 1510, and 1611; at Cremona, in 1618; twice at Paris, and once at Venice.

2. *Compendium legis Christi et quodlibeta*. Venice, 1527.

Dr. Cave mentions another piece, but is not sure whether it was ever published: it is entitled, *Traктatus duo de regula ordinis Carmelitani, et compendium historiarum et jurium*

pro defensione ejusdem ordinis. Hist. Literar. Sæc. Wicklev. ann. 1329.

Leland gives a long catalogue of Baconthorp's works, which were never published, the most remarkable of which are the four following:

1. Commentaries on all the Books of the Bible, and on St. Austin's Book *De civitate Dei*.

2. Several Treatises against the Jews.

3. A Treatise against Pope John, concerning the Vision of the Blessed.

4. Discourses on various Subjects.

Nicéron's
Mémoires,
tom. iii.
p. 26.

BAILLET (ADRIAN) a learned French author, born June 13, 1649, at Neuville, a village near Beauvais in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet used to go thither frequently: in the morning he assisted the priests at mass, and the rest of the day used to do all the little offices in his power to the sexton and the other fathers of the house. The sexton was so pleased with his behaviour, that he conceived an affection for him, and taught him to read and write. He was afterwards recommended to the bishop of Beauvais, who sent him into the little seminary of Beauvais, where he studied Greek and Latin, and afterwards applied himself to philosophy, history, chronology, and geography. In 1670, he went into the great seminary, where he studied divinity. In 1672, he was appointed to teach the fifth form in the college of Beauvais; and the fourth, two years afterwards: this employment, besides his board, brought him in about 60 l. per annum, part of which he gave towards the support of his poor relations, and the rest he spent in books.

In 1676, he entered into holy orders, and the bishop of Beauvais presented him to the vicarage of Lardieres, which, though only

only worth about 30 l. per annum, yet, so temperate was Mr. Baillet in his way of living, that he maintained his brother and himself with this allowance, gave some charity to the poor, and went once a year to buy books at Paris. In 1680, being appointed library-keeper to Mr. de Lamoignon, advocate-general to the parliament of Paris, he applied himself with great assiduity to draw up an index of all the subjects treated of, in this gentleman's library, and finished it in August 1682. The additions he continued to make increased it at length to such a degree, that it contains thirty-five folio volumes, all written in M. Baillet's own hand. He wrote a Latin preface, which was published: in this he promises another index, or catalogue of all the authors in M. de Lamoignon's library. If you knew the subject treated of, but not the name of the author, you find it in the first index; if you knew the author's name, and not the subject he wrote upon, this was to be looked for in the second index. When he had finished this laborious undertaking, he applied himself to his *Jugemens des Savans*, and having completed the first four volumes, he gave them to the bookseller, demanding nothing for them, except a few copies for his friends. The bookseller printed a vast number of them, which were all sold off in a very short time. M. Baillet had written a plan of his design, but the first four volumes were printed without it (A). Mr. Bayle gave a very favourable account of the work: but, notwithstanding the usefulness thereof, and though the author seldom speaks his own opinion, relating chiefly the judgment of others, yet the liberty he takes in giving not only what is favourable to authors, but what had been censured in them, raised him many enemies. The friends of M. Menage, of whom M. Baillet had spoke in a ludicrous manner, made a great clamour. Father-Commire wrote a short poem in Latin, entitled *Asinus in Parnasso*, in defence of M. Menage. There were others who wrote also against him; nevertheless he went on with great assiduity to finish the remainder of the work, and his five volumes on the poets were accordingly published in 1686.

Soon after the publication of these last volumes, M. Menage published his *Anti-Baillet*. Some other author wrote also four letters, wherein he attacks with great severity the

Abrege de la Vie de Baillet, in the 2d vol. of the Jugemens des Savans.

Repub. des Lett. Dec. 1685.

(A) They were printed at Paris in 1685, with the following title, *Jugemens des Savans sur les principaux ouvrages des auteurs. Vie de Baillet.*

Hommes
illustrés.
tom. x.
part 2.
p. 127.
Let. cvi.
p. 423.

style and manner of writing of M. Baillet. Father le Tëssier the Jesuit, according to Nicéron, was the author of them; and Mr. Bayle says, it may be easily perceived that they came from the Jesuits, who were provoked against M. Baillet, because he had shewn himself somewhat partial to the gentlemen of the Port Royal, and had spoken in a disrespectful manner of the Jesuits.

In 1688, M. Baillet published his work concerning children famous for their learning and writings (B). It gave him uneasiness to find that many persons of quality were led away by a notion that study was hurtful to the health and wit of children. This induced him to shew the contrary by several examples, ancient as well as modern. He designed this piece only as a dedication to be prefixed to a larger work, but finding the subject to grow under his pen, he published it by itself, and addressed it to young M. de Lamoignon.

When M. Menage's Anti-Baillet was published, our author took occasion from thence to write a book concerning such satyrs, in which a man's name was connected to the word Anti (C). He afterwards applied himself to a very large work, wherein he intended to discover the true names of those authors who had concealed themselves under fictitious ones; but though his materials were ready, yet they being mostly Latin, he did not care to publish them in that language, and printed only a preliminary treatise to his great work (D). In the year 1691, he published in French the Life of Des Cartes, in two volumes 4to, which he afterwards abridged and reduced to one volume 12mo. At the desire of his friends he wrote also the Life of Edmund Richer, doctor of the Sorbonne, but he never published it (E). In 1693, he published a History of Holland, from 1609, to the peace of Nimeguen in 1679 (F). The next year he wrote a piece concerning the worship due

(B) Les enfans devenus celebres par leurs études et par leurs écrits.

(C) He published it in 1689, with this title, Des satyres personnelles, traité historique et critique des celles, qui portent le titre d'Anti. Paris, 2 vol. in 12mo.

(D) Nothing of this work has been published except the preliminary treatise, which is entitled, Auteurs déguisez sous des noms étrangers, empruntés, supposés, feints à plaisir abrégés, chiffrés, renversés, retournés, ou changés d'une langue en un

autre, tome I. contenant le traité préliminaire sur le changement et la supposition des noms parmi les auteurs. Paris, 1690, 12mo.

(E) It was printed, several years after his death, at Liege in 1714, in 12mo. Nicéron, p. 35.

(F) It was intended as a continuation of that of Grotius, and contains four volumes in 12mo. The author assumes in the title the name of Balthazar d'Hezenail de la Neuville in Hez. Vie de Baillet.

to the holy Virgin (G), which, though approved by four doctors of the Sorbonne, and licenced by the chancellor, yet was attacked from two different quarters. He wrote also several other works (H). He had formed a design of writing a complete system of divinity, upon the points of the Christian faith, upon morality, and upon the church discipline, and all this supported by the authority of holy Scripture, by the records of ecclesiastical history, by the fathers of the church, and by the examples of the saints. He proposed to have drawn up this work in an alphabetical order, under the title of an Universal Ecclesiastical Dictionary. It was to have consisted of three volumes in folio: but his death, which happened, after a lingering illness, the 21st of January, 1706, in the fifty-sixth year of his age, put an end to all his designs.

(G) It is entitled, *De la devotion a la sainte Vierge, et du culte qui lui est du.*

(H) Viz.

1. *De la conduite des ames.* Paris, 1695, in duodecimo.

2. *Discours sur la vie des saintes.* Paris, 1700, octavo.

3. *Les vies des saintes.* Paris, 1701, in three volumes folio.

4. *Histoire des fetes mobiles; les vies des saints de l'ancien Testament la chronologie et la topographie des saints.* Printed at Paris in one vo-

lume in folio, and five in octavo.

5. *Les maximes de St. Etienne de Grammonte.* Paris, 1704, in duodecimo. This is a translation from the Latin.

6. *La vie de Godfrey Hermant docteur de Sorbonne, et chanoine de l'eglise de Beauvais.* Printed after the author's death at Amsterdam in 1717, in duodecimo.

7. *Histoire des demeles du pape Boniface VIII. avec Philip le Bel Roy de France.* Paris, 1713, duodecimo.

BAINBRIDGE (JOHN) an eminent physician and astronomer, born in the year 1582, at Ashby de la Zouch, in Leicestershire. He was educated at the public school of that town, and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joseph Hall, afterwards bishop of Norwich. When he had taken his degrees of bachelor and master of arts, he went back to Leicestershire, where he taught a grammar-school for some years, and at the same time practised physic. He employed his leisure hours in the mathematics, especially astronomy, which had been his favourite study from his earliest years. By the advice of his friends, who thought his abilities too great for the obscurity of a country life, he removed to London, where he was admitted a fellow of the college of physicians. His description of the comet which appeared in 1618, greatly raised his character. It was by this means he got acquainted with sir Henry Savile, who, in the year 1619, appointed him

Vol. II.

C

his

Wood's
Ath. Oxon.
vol. ii.
col. 34.
Tho. Smith,
Commenta-
riolus de vita
J. Bain-
bridge, p. 3.
in his *Vitæ*
quorundam
eruditiss. et
illustr. viror.
Lond. 1701.
quarto.

his first professor of astronomy at Oxford, upon which he removed to that university, and was entered a master commoner of Merton college, the master and fellows whereof appointed him junior reader of Linacre's lecture in 1631, and superior reader in 1635. As he resolved to publish correct editions of the ancient astronomers, agreeable to the statutes of the founder of his professorship; in order to make himself acquainted with the discoveries of the Arabian astronomers, he began the study of the arabic language when he was above forty years of age. Some time before his death, he removed to a house opposite Merton college, where he died, November 3, 1643, in the sixty-second year of his age. His body was conveyed to the public schools, and an oration having been pronounced there in his praise, by Mr. Strode the university-orator, it was carried from thence to Merton college church, and there deposited near the altar, and an epitaph inscribed on his monument. He left several works, but many of them have never been published (A).

(A) The three following works are all that were published of his :

1. An astronomical Description of the late Comet, from the 18th of November 1618, to the 16th of December following, London, 1619, quarto. This piece was only a specimen of a larger work, which the author intended to publish in Latin, under the title of *Cometographia*. Th. Smith, *Commentar.* p. 5.

2. *Procli sphaera. Ptolomæi de hypothesis planetarum liber singularis.* To which he added Ptolemy's Canon regnorum. He collated these pieces with ancient manuscripts, and has given a Latin version of them, illustrated with figures. Printed in 1620, in quarto.

3. *Canicularia.* A treatise, concerning the dog-star and the canicular days. Published at Oxford in 1648, by Mr. Greaves, together with a demonstration of the heliacal rising of Sirius, or the dog-star, for the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the request of archbishop Usher, but left it imperfect, being prevented by the breaking out of the civil war, or by death, so that he was not able to finish his demonstration of the heliacal

rising of the dog-star. Smith, p. 14.

There were several dissertations of his prepared for and committed to the press the year after his death, but the edition of them was never completed. The titles of them are as follow :

1. *Antiprognofticon, in quo prædicitur: astrologiæ, cœlestium domorum, et triplicitatum commentis, magnæque Saturni et Jovis (cujusmodi anno 1623, et 1643, contigerunt, et vicefimo fere quoque deinceps anno, ratiæ naturæ legibus, recurrent) conjunctionibus innixæ, vanitas breviter detegitur.*

2. *De meridianorum five longitudinum differentiis inveniendis dissertation.*

3. *De stella Veneris diatriba.*

There were also some celestial observations of his, which may be seen in Ismael Bullialdus's *Astronomia Philolaica*, published at Paris in 1645.

Besides what we have mentioned, there are several other tracts which were never published, but left by his will to archbishop Usher; among whose manuscripts they are preserved in the library of the college of Dublin. Amongst others are the following :

following: 1. A Theory of the Sun. 2. A Theory of the Moon. 3. A Discourse concerning the Quantity of the Year. 4. Two volumes of Astronomical Observations. 5. Nine or ten volumes of miscellaneous papers relating to the mathematics. Smith, P. 15.

He undertook likewise a description of the British monarchy, in order to shew the advantages of the union of England and Scotland under one monarch; but this treatise was either lost or suppressed by him. Ibid.

BAKER (sir RICHARD) author of the Chronicle of the kings of England, born at Sissingherst in Kent, about the year 1568. In 1584, he was entered a commoner at Hart hall in Oxford, where he remained three years, which he spent chiefly in the study of logic and philosophy. From thence he removed to one of the inns of court in London, and afterwards travelled into foreign parts, in order to complete his education. In 1594, he was, with several other persons of quality, created master of arts at Oxford; and in May 1603, received the honour of knighthood from king James I. at Theobalds. In 1620, he was high-sheriff of Oxfordshire, having the manor of Middle Aston and other estates in that county. He married a daughter of sir George Manwaring, of Ighfield in Shropshire, knight; and having become surety for some of that family's debts, was thereby reduced to poverty, and thrown into the Fleet prison, where he died February 18, 1644-5, and was buried about the middle of the south isle of St. Bride's church, Fleet-street. He was a person tall and comely (says Mr. Wood), of a good disposition and admirable discourse, religious, and well-read in various faculties, especially in divinity and history, as appears from the books he composed (A).

Wood's Athen. Oxon. edit. 1721. vol. ii. col. 71.

See his Chronicle.

Wood. ibid. col. 74. Ibid. col. 72.

(A) Besides his Chronicle, he has left the following works:

1. Cato variegatus, or Cato's Moral Distichs varied in verse. London, 1636.
2. Meditations and Disquisitions on the Lord's Prayer. London, 1637, quarto.
3. Meditations and Disquisitions on the three last Psalms of David. London, 1639.
4. Meditations and Disquisitions on the fiftieth Psalm. Lond. 1639.
5. Meditations and Disquisitions on the seven penitential Psalms. London, 1639, quarto.
6. Meditations and Disquisitions

on the first Psalm. London, 1640, quarto.

7. Meditations and Disquisitions on the seven consolatory Psalms of David. London, 1640, quarto.

8. Meditations and Prayers upon the seven Days of the Week. London, 1640, quarto.

9. Apology for Laymen writing on Divinity. London, 1641, duodecimo.

10. Short Meditations on the Fall of Lucifer, printed with the Apology.

11. A Soliloquy of the Soul, or a Pillar of Thoughts. London, 1641, duodecimo.

12. Theatrum rediyvum, or the Theatre

Theatre vindicated; in answer to Mr. Prynne's *Histrio-matrix*. London, 1662, octavo.

13. *Theatrum triumphans*, or a Discourse of Plays. London, 1670.

We have also a translation of his

from Italian into English, of the marquis Virgilio Malvezzi's *Discourses* on Tacitus. London, 1642, folio. And from French into English, the three first parts of the Letters of Monsieur Balzac, London, 1638, octavo.

Wood's
Athen.
Oxon.
vol. ii.
col. 850.
Edit. Lond.
1721.

BAKER (THOMAS) an eminent mathematician, born at Ilton in Somersetshire, in the year 1625. In 1640, he was entered at Magdalen hall, Oxford; and in 1645, was elected scholar of Wadham college. He took his degree of bachelor of arts, April 10, 1647, and soon after left the university. He afterwards became vicar of Bishops-Nymmet in Devonshire, where he lived a studious and retired life for many years. He chiefly applied himself to the study of the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he published intitled *The geometrical key*, etc. (A) of which performance there is an account in the *Philosophical Transactions*. A little before his death, the Royal Society sent him some queries, to which he returned such satisfactory answers, that they gave him a medal, with an inscription full of honour and respect. He died at Bishops-Nymmet, on the 5th of June, 1690, and was buried in his own church.

Vol. xiv.
No. 157.
P. 549.

(A) The title of the book at full length is, *The geometrical key; or the gate of equations unlocked; or, a new discovery of the construction of all equations, howsoever affected, not exceeding the fourth degree, viz. of linears, quadratics, cubics, biquadratics, and the finding of all*

their roots, as well false as true, without the use of mesolabe, trifaction of angles, without reduction, depression, or any other previous preparations of equations by a circle, and any (and that one only) parabole, etc. London, 1684, quarto, in Latin and English.

Panzirulus
de claris
interpret.
legum.

BALDUS (UBALDUS) a famous civilian lawyer who flourished in the fourteenth century. He studied under Bartolus, and became afterwards his rival. When he had received his doctor's degree, he maintained some theses which Bartolus endeavoured to confute for five hours successively; but all his attempts proved unsuccessful. He frequently pleaded causes against Bartolus, so that there arose at last such a jealousy between them as excited a mutual hatred. He taught at Perugia, where he had for one of his scholars Peter Beaufort, afterwards pope of Rome under the name of Gregory XI. In 1378, he was named to a professorship in Padua, where he remained till he went to settle at the university of Pavia, being induced to go thither by the ample encouragement offered

ferred him by the duke of Milan. He was consulted here as a person deeply versed in the law, and thereby acquired a considerable fortune. He was possessed of several lands, and lived in a pleasant country-house near Pavia.

This great lawyer died the 28th of April, 1400; his death being occasioned, as we are told, by the bite of a little dog which he used to kiss and fondle: the animal is supposed to have been mad, and the subtle poison dispersed itself over Baldus's whole body; and though for a long time it seemed to have no effect, yet at length it produced in him the hydrophobia, or fear of water, and brought upon him an incurable distemper. He has left several works (A).

(A) Moreri mentions the following:

1. Super Codice, lib. ix.
2. Super Ff. novo, lib. xii.
3. Super Ff. veteri, lib. xxiv.
4. Super Ff. infortiati, lib. xiv.
5. Super 2. Decretalium, lib. i. Concilia, etc.

BALDWIN, archbishop of Canterbury in the reigns of Henry II. and Richard I. born of obscure parents at Exeter, where he received his education. He afterwards entered into holy orders, and was made archdeacon of Exeter. Soon after however he quitted his preferment, and took upon him the habit of the Cistercian order in the monastery of Ford in Devonshire, and in a few years became abbot thereof. In the year 1180, he was promoted to the see of Worcester; and, upon the death of the archbishop of Canterbury, in 1184, was appointed his successor, being the first of his order that was advanced to the archiepiscopal dignity in England. On the 3d of September, 1190, he performed with great solemnity the coronation of king Richard I. at Westminster. The next year he made a journey into Wales, where he performed mass in all the cathedral churches, and prevailed on several of the Welsh to join the crusade. He afterwards embarked at Dover with Hubert bishop of Salisbury, in order to follow king Richard to the Holy Land; but when he arrived at the king's army in Syria, he was seized with a mortal distemper, of which he died at the siege of Acres or Ptolemais. He wrote several tracts (A).

(A) The most remarkable of which are the following:

1. De sacramento altaris.
2. De commendatione fidei.
3. De orthodoxis Dogmatibus,
4. De sectis hereticorum,
5. De unitate charitatis.
6. De amore.
7. De sacerdotio Joannis Hircani,
8. De eruditione Giraldis.
9. Thirty-three Sermons.
10. De historiis regum.
11. Contra Henricum Wintoniensem.

12. De commendatione virginita-
tis.

13. De angeli nuntio.

14. De Cruce.

15. De mythologia.

16. Carmen devotionis.

17. Epistolæ.

Baldwin's works were collected
and published by Bertrand Tiffier in
1662. Script. Biblioth. Cisterciens.
tom. v.

Fuller's
Worthies of
Suffolk,
p. 60.

Vocation of
Johan Bale
to the bi-
shopric of
Osfory,
Rom. 1553.
fol. 16.

BALE (JOHN) bishop of Osfory in Ireland, born at Cove, a small village in Suffolk, about five miles from Dunwich. His parents being in poor circumstances, and encumbered with a large family, he was entered at twelve years of age in the monastery of Carmelites at Norwich, and from thence removed to Jesus college at Cambridge. He was bred up in the Romish religion, but became afterwards a protestant. He himself tells us, "that he was involved in the utmost ignorance and darkness of mind both at Norwich and Cambridge, till the word of God shining forth, the churches began to return to the true fountains of divinity. That the instrument of his conversion was not a priest or a monk, but the most noble earl of Wentworth (A)." His conversion however greatly exposed him to the persecution of the Romish clergy, and he must have felt their resentment had he not been protected by lord Cromwell, a nobleman in high favour with Henry VIII. But upon the death of this nobleman, Bale was obliged to fly to Holland, where he remained six years, during which time he wrote several pieces in the English language. He was recalled into England by Edward VI. and presented to the living of Bishops-Stoke, in the county of Southampton. The 15th of August, 1532, he was nominated to the see of Osfory by king Edward VI. Upon his arrival in Ireland, he used his utmost endeavours to reform the manners of his diocese, to correct the vicious practices of the priests, to abolish the mass, and to establish the use of the new Book of Common Prayer set forth in England; but all his schemes of this kind having proved abortive by the death of king Edward, and accession of queen Mary, he became greatly exposed to the outrages of the papists in Ireland: once

(A) In omni literarum barbarie ac mentis cæcitate illic et Canabrigiæ per vagabar, nullum habens tutorem aut Mecænatem, donec, lucente Dei verbo, ecclesiæ revocari cœpissent ad veræ theologiæ purissimos fontes. In eo autem splendore ortus novi Hierusalem, non a monacho aut sacrificio vocatus, sed ab illustri domino Wensfordo, tanquam a centurione illo qui

Christum Dei filium esse dicebat, seriq; excitatus, deformitatem meam quam primum vidi et agnovi. Protinusque divina bonitate ab arido monte in floridam ac fecundam evangelii vallem transferebar; ubi omnia reperi non in arena, sed supra solidam petram ædificata. Baleus de seipso, apud Script. Brit. centur. viii. cap. ult.

in

in particular, we are told, that five of his domestics were murdered, whilst they were making hay in a meadow near his house; and having received intimations that the priests were plotting his death, he retired from his see to Dublin. He afterwards made his escape in a small vessel from that port, but was taken by the captain of a Dutch man of war, who stripped him of all his money and effects, and when he arrived in Holland, he was obliged to pay thirty pounds before he could procure his liberty. From Holland he retired to Basil in Switzerland, where he continued during the reign of queen Mary.

On the accession of queen Elizabeth, he returned from exile, but did not chuse to go again to Ireland, being satisfied with a prebend of Canterbury, in which city he died November 1563, being then in the sixty-eighth year of his age, and was buried in the cathedral of that place.

This prelate has left a celebrated work, containing the lives of the most eminent writers of Great Britain (B), besides several other pieces (C).

(A) This work is in Latin: It was not at first published complete: when it made its first appearance it was intitled *Summarium illustrium majoris Brytanniæ*, quarto, Wesel, 1549. It was addressed to king Edward VI. and contained only five centuries of writers. He afterwards added four more, and made several additions and corrections throughout the whole work. The title of the book thus enlarged, is as follows, *Scriptorum illustrium majoris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus, a Japheto per 3618 annos usque ad annum hunc Domini 1557, ex Berofo, Gennadio, Beda, Honorio, Bostone Buriensi, Frumentario, Capgrave, Bostio, Burello, Triffa, Tritemio, Gesnero, Joanne Lelando, atque aliis authoribus collectus, et ix. centurias continens.*

(C) The following is a catalogue of his other works, as given by Mr. Feller. The titles are not given, only the subjects on which he wrote, briefly expressed.

First, those he compiled whilst he was yet a papist:

1. A bundle of things worth knowing. 2. The writers from Elias.

3. The writers from Berthold. 4. Additions to Tritemius. 5. German Collections. 6. French Collections. 7. English Collections. 8. Divers writings of divers learned men. 9. Catalogue of generals. 10. The spiritual war. 11. The castle of peace. 12. Sermons for children. 13. To the synod at Hull. 14. An answer to certain questions. 15. Addition to Palaonydorus. 16. The history of patronage. 17. The story of Simon the Englishman. 18. The story of Francus Senensis. 19. The story of Brocard. 20. A commentary on Mantuan's preface to his Fasti.

Secondly, of those he wrote after he had renounced popery, the following are in Latin.

1. The Heliades of the English. 2. Notes on the three tomes of Walden. 3. On his bundle of Tares. 4. On Polydore de rerum inventionibus. 5. On Textor's Officina. 6. On Capgrave's Catalogue. 7. On Barnes's Lives of the popes. 8. The acts of the popes of Rome. 9. A translation of Thorpe's Examination. In English metre, and divers sorts of verse.

1. The life of John Baptist. 2. Of John Baptist's preaching. 3. Of Christ's temptation. 4. Two comedies of Christ's baptism and temptations. 5. A comedy of Christ at twelve years old. 6. A comedy of the raising of Lazarus. 7. A comedy of the high priests council. 8. A comedy of Simon the leper. 9. A comedy of the Lord's supper and the washing of the disciples feet. 10. Two comedies (or rather tragedies) of Christ's passion. 11. Two comedies of Christ's burial and resurrection. 12. A poem of God's promises. 13. Against those that pervert God's word. 14. Of the corrupting of God's laws. 15. Against carpers and traducers. 16. A defence of king John. 17. Of king Henry's two marriages. 18. Of popish sects. 19. Of popish treacheries. 20. Of Thomas Becket's impostures. 21. The image of love. 22. Pam-machius's tragedies translated. 23. Christian sounds.

In English prose:

1. A commentary on St. John's Apocalypse. 2. A locupletation of the Apocalypse. 3. Wickliff's war with the papists. 4. Sir John Old-castle's trials. 5. An apology for

Bernes. 6. A defence of Grey against Smith. 7. John Lambett's confession. 8. Anne Askew's martyrdom. 9. Of Luther's decease. 10. The bishops alcoran. 11. The man of sin. 12. The mystery of iniquity. 13. Against Antichrists, or false Christs. 14. Against Baal's priests, or Baalamites. 15. Against the clergy's single life. 16. A dispatch of popish vows and priesthood. 17. The acts of English votaries, in two parts. 18. Of heretics indeed. 19. Against the popish mass. 20. The drunkards mass. 21. Against popish persuasions. 22. Against Standish the impostor. 23. Against Bonner's articles. 24. Certain Dialogues. 25. To Elizabeth the king's daughter. 26. Against customary swearing. 27. On Mantuan of death. 28. A week before God. 29. Of his calling to a bishopric. 30. Of Leland's Journal, or an abridgment of Leland, with additions. 31. A translation of Sebald Heyden's Apology against *Salve regina*. 32. A translation of Gardener's Oration of true obedience, and Bonner's epistle before it, with a preface to it, notes on it, and an epilogue to the reader. Abel Redivivus, p. 509, 510.

See his
poem to his
Cosmogony.

BALLANDEN, or BALLENDEN (sir JOHN) an elegant Scottish writer of the sixteenth century. In his youth he was in great favour with king James V. of Scotland, as he himself informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himself made considerable proficiency therein. After he had gone through a proper course of study, he entered into orders, and was made canon of Ross and archdeacon of Murray. He likewise obtained the office of clerk-register to the court of chancery, which his father had enjoyed before him; but this he held only during the minority of the king, having lost it afterwards through the factions of the times. By his majesty's command he translated into the Scots language Hector Boetius's History (A), which was extremely well received

Ibid.

(A) It was printed in folio at Edinburgh, A. D. 1536, under this title, *The history and chronicles of Scotland, compilt, and newly cor-*

rectit and amendit, be the reverend and noble clerk Mr. Hector Boeis, ehanon of Aberdene, translated lately be Mr. John Ballenden, archdene of Murray

both in Scotland and England. He was restored to his office of clerk-register in the succeeding reign, and was also made one of the lords of session. He was a most zealous Romanist, and joined his endeavours to those of Dr. Laing, in order to check the progress of the reformation; and it is not improbable that the disputes he was drawn into on this account, proved at length so uneasy to him as to make him leave his native country. He died at Rome, A. D. 1550. He wrote several pieces in verse as well as prose (B).

Murray and chanon of Rosse, at command of James the sixth, king of Scottis, imprinter in Edinburgh be Thomas Davidson, dwelling forens the Fryere-wynnde.

(B) He translated also Boetius's Description of Scotland, and is said to have wrote a description of his own, under the title of A description of Albany. He wrote Epistles,

addressed to king James; which, it is likely, were once published, but are not at present extant: and many other pieces, which are now sunk in oblivion, such as visions, miscellanies, poems to his prose works. In the large Collection of Scots poems by Mr. Carmichael, there were some of our author's on various subjects.

BALUZE (STEPHEN) a French writer, born in the year 1631, at Tullés, in the province of Guienne. He received the rudiments of his education at Tullés, and went to finish it at Toulouse, where he obtained a scholarship in the college of St. Martial. In 1656, Mr. de Marca, archbishop of Toulouse, invited him to Paris, which invitation he accepted of, and in a little time gained the esteem and entire confidence of this prelate. But upon the death of the archbishop, which happened in June 1662, Baluze found himself under a necessity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the service of abbe le Tellier his son, afterwards archbishop of Rheims, made him several considerable presents. Some obstacles however having happened to prevent the success of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he had obtained the consent of M. le Tellier for that purpose. He continued in this employment till some time after the death of M. Colbert; when not finding things so agreeable under the archbishop of Rouen, he declined being any longer librarian. It must be observed however, that the excellent collection of manuscripts and many other books which are to be found in that library, is owing to his care and advice.

Niceron Mémoires pour servir à l'Histoire des Hommes illustres, tom. i. p. 189. Paris 1729.

Ibid. p. 190.

Niceron, p. 191.

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In 1670, he was appointed professor of canon-law in the royal college, with this mark of respect, that the professorship was instituted by the king on his account. In 1668, the abbe Faget published several works of the archbishop de Marca; and having in his life prefixed thereto, asserted that the archbishop, at his death, had ordered M. Baluze to give up all his papers in his possession to the president de Marca his son; this raised the resentment of Baluze, who vindicated himself in several severe letters, which he wrote against the abbe Faget. In 1693, he published his *Lives of the popes of Avignon*; the king was so much pleased with this work, that he gave him a pension, and appointed him director of the royal college. But he soon felt the uncertainty of favours from a court; for having attached himself to the cardinal Bouillon, who had engaged him to write the history of his family, he became involved in his disgrace, and received a *Lettre de cachet*, ordering him to retire to Lyons. The only favour he could obtain, was not to be removed to such a distance: he was sent first to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but was never employed again as a professor or director of the royal college, nor could he recover his pension.

Nicéron.

p. 193.

See also Voltaire's *Age of Lew. XIV* in the list of authors.

Baluze lived now at a considerable distance from Paris, and was above eighty years of age, yet he still continued his application to his studies: he was engaged in publishing St. Cyprian's works, when he was carried off by death, on the 28th of July, 1718, in the eighty-eighth year of his age.

Mr. Baluze has left the world little of his own composition, yet it is allowed there are few writers who have done greater service to the public by collecting from all parts the ancient manuscripts, and illustrating them with notes (A). He was extremely

(A) His works of this kind are as follow:

1. *Antifrizonius*. Tolosæ, 1625. in duodecimo.

2. *Dissertation sur le temps, ou a vècu S. Sadroc eveque de Limoges*. Tullès, 1655, in duodecimo.

3. *Dissertatio de sanctis Claro, Laudo, Ulfrado, Baumado, quorum sacræ reliquiæ servantur in cathedrali ecclesia Tutelensi apud Lemovices*, in octavo. Tutelæ, 1656, in duodecimo.

4. *Petri de Marca de concordia sacerdotii & imperii, seu de libertati-*

bus ecclesiæ Gallicanæ, libri viii. a Strep. Baruzio emendati. Paris. 1693, folio. It. Paris. 1699, folio. It. Paris. 1704, folio.

5. *Salviani Massiliensis & Vincentii Lirinensis opera, cum notis*. Paris. 1663, in octavo. It. Paris. 1669, in octavo. It. Paris. 1684, in octavo.

6. *Servati Lupi presbyteri & abbatis Ferrariensis Opera*. Paris. 1664, in octavo.

7. *S. Agobardi archiepiscopi Lugdunensis opera. Item Epistolæ et Opuscula, Leidradi et Amulonis arch.*

extremely well versed in this kind of knowledge, and was perfectly well acquainted with profane as well as ecclesiastical history, and the canon law both ancient and modern. He kept a correspondence with all the men of learning in France, and other countries. His conversation was easy and agreeable, and even in his old age he retained great vivacity. He shewed somewhat of caprice in his last will, by appoint-

Niceron,
p. 194.

arch. Lugd. notis illustrata. Paris. 1666, in octavo, 2 tom.

8. Concilia Gallie Narbonensis, cum notis. Paris. 1668, in octavo.

9. S. Cæsarii Arelatenfis episcopi homilia xiv. notis illustrata. Paris. 1669, in octavo.

10. Regionis abbatis Prumiensis libri ii. de ecclesiasticis disciplinis et religionis Christiana: accessit Rhabani archiep. Moguntini epistola ad Heribaldum episc. Antistiodorensis, cum notis. Paris. 1671, in octavo.

11. Ant. Augustini archiep. Tarasconensis dialogorum libri ii. de emendatione Gratiani, cum notis. Paris. 1672, in octavo.

12. Marii mercatoris opera, cum notis. Paris. 1684, in octavo.

13. Miscellanea, hoc est, collectio veterum monumentorum, quæ hactenus latuerunt in variis codicibus ac bibliothecis. Paris. in octavo.

14. Petri Gallandi vita Petri Castellani magni Franciæ eleemosinarii edente, cum notis D. Stephano Baluzii, qui etiam duas ejusdem Castellani orationes habitas in funere regis Francisci I. adjecit. Paris. 1674, in octavo.

15. Capitularia regum Francorum, additæ sunt Marculfi monachi & aliorum formulæ veteres et notæ doctissimorum virorum. Paris. 1677, folio, 2 tom.

16. Lucii Cæcilii Firmiani Lactantii liber ad Donatum confessorum de mortibus persecutorum; nunc primum prodit opera et studio Stephani Baluzii, cum notis. Paris. 1680, in octavo. Editio secunda, cum notis variorum, recensuit Paulus Baldri. Ultrajecti, 1692, in octavo.

17. Epistolarum Innocentii III.

pontificis Romani libri xi. accedunt gesta ejusdem Innocentii, etc. Paris. 1682, folio, 2 tom.

18. Nova collectio conciliorum, cum notis. Paris. 1683, folio.

19. Marca Hispanica, sive limes Hispanicus, hoc est, geographica et historica descriptio Catauniae, Barcinonis, et circumjacentium populorum auctore illust. V. Petro de Marca. Paris. 1688, folio.

20. Petri de Marca archiepiscopi Parisiensis opuscula, nunc primum in lucem edita. Paris. 1681, in octavo.

21. Vitæ Paparum Avenionensium. Paris. 1693, in quarto, 4 tom.

22. Histoire genealogique de la maison d'Auvergne, justifiée par des chartes, titres, histoires anciennes, et autres preuves autentiques. Paris, 1708.

23. Lettre pour servir de réponse a divers écrits, qu'on a femez dans Paris et la cour, contre quelques anciens titres, qui prouvent que messieurs de Bouillon descendant en ligne directe et masculine des anciens ducs de Guyenne et comtes d'Auvergne. Paris. 1698, folio.

24. Historiæ Tutelenfis libri iiii. Paris. 1717, in quarto.

25. Lettres au P. Tournemine sur l'édition de S. Cyprian qu'il prepare.

26. Epistola ad V. C. Eusebium Redonotum, de vita et morte Car. du Fresne du Cange.

27. S. Cæcilii Cypriani, episcopi Carthaginienfis et martyris, opera, ad MSS. codices recognita et illustrata, studio et labore Stephani Baluzii. Absolvit post Baluzium, ac præfationem et vitam S. Cypriani adornavit unus ex monachis cong. S. Mauri, Paris. 1726, in folio. Niceron. vol. i.

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ing a woman, no ways related to him, his sole legatee, and leaving nothing to his family and servants,

Nicéron.
tom. xxiii.
p. 315.

Ibid. p. 316.

Age of
Lewis XIV.
vol. ii.
cap. 29.

Ibid. p. 321.

BALZAC (JOHN LEWIS GUEZ DE) a French writer, born in 1594, at Angoulême, the capital of the province of Angoumois. About seventeen years of age he went to Holland, where he composed a discourse on the state of the United Provinces. He accompanied also the duke d'Epéron to several places. In 1621, he was taken into the service of the cardinal de laValette, with whom he spent eighteen months at Rome. Upon his return from thence, he retired to his estate at Balzac, where he remained for several years, till he was drawn from thence by the hopes he had conceived of raising his fortune by means of cardinal Richlieu, who had formerly courted his friendship; but being in a few years tired of the slavish and dependent state of a court-life, he went again to his country retirement: all he obtained from the court was a pension of two thousand livres, with the addition of the titles of counsellor of state and historiographer of France; which he used to call magnificent trifles.

Mr. Balzac was much esteemed as a writer, especially for his Letters, which went through several editions. Voltaire allows him the merit of having given numbers and harmony to the French prose, but censures his style as somewhat bombast. There were in his own time also some critics who started up against him: the chief of these was a young Feuillant, named don Andre de St. Denis, who wrote a piece entitled, The conformity of M. de Balzac's eloquence, with that of the greatest men in the past and present times. Although this piece was not printed, yet it passed from hand to hand as much as if it had been printed. This made Balzac wish to have it publicly refuted, which was accordingly done by prior Ogier, in 1627. Father Goulou, general of the Feuillants, undertook the cause of brother Andre, and, under the title of Phyllarchus, wrote two volumes of letters against Balzac. Several other pieces were also wrote against M. Balzac, but he did not think proper then to answer his adversaries: he did indeed write an apology for himself, but this was never made public till it appeared with some other pieces of his in the year 1645 (A). The death of his chief adversary

(A) The following is a list of his works:

1. Lettres. Paris, 1624, in octavo.

2. Le Prince. Paris, 1631, quarto. This piece was translated into English, and published at London in 1684, in octavo.

3. Dis-

fary father Goulou having happened in 1629, put an end to all his disputes, and restored him to a state of tranquillity, for don Andre de St. Denis, who had been the first aggressor, became heartily reconciled, and went to pay him a visit at Balzac.

Mr. Balzac had but an infirm constitution, insomuch that when he was only thirty years of age, he used to say he was older than his father, and that he was as much decayed as a ship after her third voyage to the Indies; but notwithstanding his ill state of health, he lived till he was sixty years of age, when he died on the 18th of February, 1654, and was interred in the hospital of Notre Dame des Anges. He bequeathed twelve thousand livres to this hospital, and left an estate of an hundred franks per annum, to be employed every two years for a prize to him, who, in the judgment of the French academy, should compose the best discourse on some moral subject. The prize is a golden medal, representing on one side St. Lewis, and on the other a crown of laurel, with this motto, A L'IMMORTALITE, which is the devise of the academy.

3. Discours sur une tragedie, Herodes Infanticida. Paris, 1636.

4. Discours politique sur l'etat des Provinces Unies. Leyde, 1638.

5. Oeuvres diverses. Paris, 1644, quarto.

6. Le Barbon. Paris, 1648, octavo.

7. Carminum libri iii. ejusdem epistolæ selectæ. Paris. 1650.

8. Socrate Chretienne, et autres

oeuvres. Paris, 1652.

9. Lettres familières a M. Chapelain. Paris, 1756.

10. Entretiens. Paris, 1657.

11. Aristippe. Paris, 1658, quarto.

All the above works were collected together, and printed at Paris in 1665, with a preface by abbe de Cafagnes. Nicéron, vol. xxiii. p. 326.

BAMBRIDGE, or **BAINBRIDGE** (**CHRISTOPHER**) archbishop of York, and cardinal-priest of the Roman church, born at Hilton, near Appleby, in Westmorland, and educated at Queen's college in Oxford. Soon after he had entered into holy orders he was presented to the rectorship of Aller, in the diocese of Bath and Wells. In 1485, he was made prebendary of South-Grantham, in the cathedral church of Salisbury, but resigned it the same year for that of Chardstock; and the year following he was made prebendary of Horton, in the same church, on the resignation of R. Morton. In 1495, he was elected provost of queen's college, being about the same time created doctor of laws. In 1503, he was admitted prebendary of Strensall, in the cathedral church of York, void by the resignation of Geoffrey Blyth promoted to the see of Litchfield and Coventry; and the same year was installed

Wood's
Ath. Oxon.
fol. edit.
1691.
p. 556.

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in the deanry of that church. In 1505, he was made dean of Windsor, master of the rolls, and one of the king's counsellors. In 1507, he was preferred to the see of Durham; and the year following translated to the archbishopric of York.

He was employed by Henry VII. in several embassies, but chiefly distinguished himself in that from king Henry VIII. to pope Julius II. who in the year 1511, created him a cardinal, with the title of St. Praxedes, and appointed him legate of the ecclesiastical army, then besieging the fort of Bastia. In return for these favours Bambridge sent dispatches to the king, urging him to undertake his holiness's cause, and not to suffer a pope, who had been such a friend to the liberties of Christendom, to fall a sacrifice to his enemies. The king, influenced by the cardinal's zeal, laid the affair before his council, in which, after long debates, it was at length resolved to undertake the war.

Polyd. Virg.
Angl. Hist.
lib. xxvii.
edit. L. Bat.
1651.

Hist. de Car-
dinaux, ed.
Paris.

This prelate died at Rome, the 14th of July, 1514, having been poisoned, as it is said, by one of his domestics. Being one day (as Mr. Aubery informs us) in a violent passion, to which he was naturally subject, he fell upon Rinaldo his steward, and beat him excessively: in revenge of this usage, the steward took an opportunity of administering poison to his master; for which being apprehended and imprisoned, he prevented the execution of public justice by hanging himself. The cardinal was buried at Rome, in the English church of St. Thomas, and the following epitaph was put upon his tomb:

CHRISTOPHORO. ARCHIEPISCOPO. EBORACENSI. S. PRAXEDIS. PRESBYTERO. CARDINALI. ANGLIÆ. A. IVLIO. II. PONTIFICE. MAXIMO. OB. EGREGIAM. OPERAM. S. R. ECCLESIAE. PRÆSTITAM. DVM. SVI. REGNI. LEGATVS. ESSET. ASSVMPTO. QVAM. MOX. DOMI. ET. FORIS. CASTRIS. PONTIFICIIS. PRÆFECTVS. TVTATVS. EST.

Pits speaks of Bambridge as a man of learning, and tells us that he wrote many things in the civil law, and some account of his embassies, but none of them have come down to us.

BANGIUS (THOMAS) professor of divinity in the university of Copenhagen, born in the year 1600. He had some of his education at the college of Othenfée, in the Isle of Funen; and from thence went to Copenhagen about the year 1621, where he prosecuted his studies with great success.

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He was appointed preceptor to Christian Frisi, eldest son to the chancellor of Denmark. When he had been in this employment about five years, he obtained a pension from the king. He studied divinity under professor Brochmand; and afterwards went to Franeker, where he applied to Rabbinical and Chaldee learning under Sixtinus Amama. He studied afterwards at Wirtemberg, where he received a letter from the rector and academic council of Copenhagen, with an offer of the Hebrew professorship: he at first excused himself, alledging he had not sufficient learning to discharge such an office; but, by the advice of Mr. Brochmand, he at length accepted of it, on condition he should be allowed to employ the salary in studying the Arabic and Syriac tongues, for some years, under Gabriel Sionita. In 1630, he entered on his professorship, which he filled with great applause till the year 1652, when he succeeded Mr. Brochmand as professor of divinity. The year following he was admitted doctor in the same faculty, in the presence of the king and queen. Three years after he was appointed librarian to the university. He was suddenly taken ill on the 11th of October, 1661, and died on the 27th of the same month. He has left several works (A).

(A) He published, in 1627, 1. An exposition of a passage in Jeremiah.

2. *Vindiciæ locorum Genes. xlviii.*

16. *Genes. vi. 1. Ps. xix. 1. 1630.*

3. *Fontium Israelis trias, Jona, Michea, Ruth. 1631.*

4. *Exercitationes glottologica de ortu linguarum. 1634.*

5. *Exercitationes octo litterarum antiquitatis. 1638.*

6. *Observationum philologicarum. 1640.*

7. *Hermes et Pan Hebraicus, quo vivum absoluti Hebraici lexicographi exemplum proponitur. 1642.*

8. *Phosphorus inscriptionis hierosymbolicæ, quo Stellæburgum regium Hafniense illustratur. 1648.*

9. *Tropæum protevangelicum, quo ex scriptis pontificorum ostenditur veram esse lectionem "Ipsum conteret tibi caput," et soli Christo convenire, 1649.*

10. *Exercitatio elenctica de Neophilimis, gigantibus vulgo dictis, opposita Jacobo Boulducco, 1652.*

11. *Oliva sacre pacis repurgata. 1654.*

12. *Cælum orientis et præfci mundi. 1657.*

BANISTER (JOHN) an eminent physician of the sixteenth century. He studied philosophy for some time at the university of Oxford, and afterwards having entered upon the physic line, he applied himself entirely to that faculty and surgery. In July, 1573, he took the degree of bachelor in physic, and was admitted to practice. He removed from Oxford to Nottingham, where he lived many years, and was

Wood's
Ath. Oxon.

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in high esteem for his skill in physick and surgery. He has left several works on this subject (A).

(A) 1. A needfull, new, and necessary treatise of chirurgery, briefly comprehending the general and particular curation of ulcers. London, 1575, octavo.

2. Certain experiments of his own invention, etc.

3. History of man, sucked from the sap of the most approved anatomists, etc. in nine books. London, 1578.

4. Compendious chirurgery, gathered and translated especially out of

Wecker, etc. London, 1589, octavo.

5. Antidotary chirurgicall, containing variety of all sorts of medicines, etc. London, 1589, octavo.

Several years after his death, in 1633, his works were published at London in quarto, in six books. The first three books, Of tumours, wounds, and ulcers in general and particular. 4. Of fractures and luxations. 5. Of the curation of ulcers. And, 6. The antidotary, above-mentioned.

Cibber's
Lives of the
Poets, vol. v.

BANKS (JOHN) was bred to the law, and belonged to the society of New Inn. He made several attempts in dramatic poetry, in which he had various success. His genius was chiefly turned for tragedy. His language has been censured as unpoetical and unharmonious, yet he must be allowed to have considerable merit, for in all his plays he has forcibly roused the passions, kept the scene busy, and has never suffered his characters to languish. In 1684, he offered a tragedy to the stage, called *The island queens, or the death of Mary queen of Scots*, which was rejected. In 1706, however, her majesty queen Anne was pleased to command it to be acted at the theatre royal, and it met with great applause. It has often since been revived, and performed at both theatres with a good deal of success (A).

(A) We have six more tragedies by Mr. Banks:

1. *The rival kings, or the loves of Oroondates and Statira*. Acted at the theatre royal, 1677. This play is dedicated to the lady Catherine Herbert, and is founded on the romance of *Cassandra*.

2. *The destruction of Troy*. 1679.

3. *Virtue betrayed, or Anna Bullen*. 1682.

4. *The unhappy favourite, or the earl of Essex*. 1682. Mr. Dryden wrote the prologue and epilogue.

5. *The innocent usurper, or the death of the lady Jane Grey*. 1694.

6. *Cyrus the great*. 1696.

Gesner.
Biblioth.
fol. 246. ex
Trithemio.

BARBARUS, or BARBARO (HERMOLAUS) a man of great learning, born at Venice, the 21st of May, 1454. In the early part of his life he was intrusted with many honourable employments: he was sent by the Venetians to the emperor Frederic, and to his son Maximilian king of the Romans. The speech which he made to these two princes at Bruges, in 1486, was afterwards published, and dedicated

to

to Carondelet secretary to Maximilian. He was ambassador from the republic of Venice to pope Innocent VIII. when the patriarch of Aquileia died: his holiness conferred the patriarchate upon Hermolaus, who was so imprudent as to accept of it, notwithstanding he knew that the republic of Venice had made an express law forbidding all the ministers they sent to Rome to accept of any benefice. Hermolaus excused himself by saying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who signified to him that he must renounce the patriarchate, and if he refused to comply, that Zachary Barbarus his father should be degraded from all his dignities, and his estate confiscated. Zachary was a man pretty much advanced in years, and filled one of the chief posts in the commonwealth. He employed all the interest in his power to gain the consent of the republic to his son's being patriarch; but all his endeavours having proved ineffectual, he died of grief.

Hermolaus was esteemed a good writer. At the request of Theodoric Flus, physician of Nuis, he composed a treatise of the agreement of astronomy with physic. He was very well skilled in Greek, of which he gave a proof in his Themistius, in his paraphrast on Aristotle, and his translation of Dioscorides, to which he added a very large commentary. He is said likewise to have translated two treatises of Plutarch. He had also formed a design to translate all the works of Aristotle, but nothing of this kind ever appeared, except the Rhetoric, which was published after his death. He was also esteemed a good poet, and amongst other poetical pieces was one of six hundred verses, entitled *De re uxoria*; his grandfather had wrote a piece in prose with the same title. Of all his works, as a commentator, that upon Pliny gained him the most reputation; he is said to have corrected above a thousand passages in this author, and to have restored above three hundred in Pomponius Mela. Hermolaus died at Rome, in the year 1493. Mr. Bayle is of opinion that he was cut off by the plague.

BARBARUS (DANIEL) of the same family with the preceding, patriarch of Aquileia, and famous for his learning. For some years he had given up himself chiefly to the study of mathematics and philosophy; but after his promotion to a bishopric he applied entirely to the study of divinity. He was ambassador from Venice to England, when pope Paul IV. named him coadjutor to the patriarch Grimani: he was also one of the fathers of the council of Trent, where he acted

Palavic.
Hist. Concil.
Trident.
lib. xvi.
cap. 5.

with great zeal for the interest of his holiness, and voted strongly against those who insisted upon the communion in both kinds. He died in 1569, at forty one years of age. He published some works (A).

(A) 1. A commentary upon Vitruvius, printed at Venice in 1559 and 1568.

1567. 3. Catena Græcorum patrum in

2. La Pratica della prospettiva, quinquaginta Psalmos Latine versa.

Dictionnaire
des beaux
arts.

BARBERINI (FRANCIS) a most excellent poet, born in the year 1264, at Barberino in Tuscany. The greatest part of his works are lost, but his poem, entitled, The precepts of love, having been preserved, is sufficient to shew the genius of Barberini for poetry. If we judge of this piece by its title, we may be apt to imagine it of the same kind with that of Ovid *De arte amandi*; but in this we should be much mistaken, for there is nothing more moral and instructive than this poem of Barberini. It was published at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and, as there are in the poem many words which are grown obsolete, he added a glossary to explain them, which illustrates the sense by the authority of contemporary poets.

Merzani.

BARBEYRAC (JOHN) born the 15th of March, 1674, at Beriers, a city of Lower Languedoc, in France. He went to Lausanne, in 1686, with his father; and in 1697, he was at Berlin, where he taught philosophy at the French college. At the desire of his father he applied himself at first to divinity, but afterwards quitted it, and gave himself up to the study of the law, especially that of nature and nations. In 1710, he was invited to Lausanne, to accept of the new professorship of law and history, which the magistrates of Bern had instituted, and he enjoyed it for seven years, during which time he was thrice rector. In 1713, he was elected a member of the Royal Society of Sciences at Berlin; and in 1717, was chosen professor of public and private law at Groningen. He translated into French the two celebrated works of Puffendorf, his *Law of nature and nations*, and his *Duties of a man and citizen*: he wrote excellent notes to both these performances, and to the former he gives an introductory preface. He translated also the two discourses of Mr. Noodt, Concerning the power of a sovereign, and Liberty of conscience, and several of Tillotson's sermons. The piece entitled *Traité de jeu,*

B A R C L A Y :

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jen, printed at Amsterdam, in 1709, in two volumes octavos is also of his composition, besides several critical and literary remarks, inserted in different journals, and some academical discourses published at Geneva, Laufanne, and Amsterdam. He published also in 1724, a translation of Grotius's treatise *De jure belli ac pacis*, with large and excellent notes (A).

(A) Besides what we have mentioned above, we have also of his,

1. *Traité sur la morale des peres.* 1728.

2. A translation, with notes, of a treatise of M. Bynckerhoek. 1723.

3. *La défense du droit de la compagnie Hollandoise des Indes Orientales, contre les nouvelles prétentions des habitans des Pais Bas Autrichiens,* etc. 1725.

BARCLAY, BARCLEY, BARKLAY, OR DE BARKLAY (ALEXANDER) an elegant writer of the sixteenth century, born in Scotland according to Dr. Mackenzie, but Mr. Pitts and Mr. Wood make him a native of England; the latter affirming that he was born in Somersetshire, at a village called Barclay. The time of his birth is not ascertained, nor is it known where he received the first part of his education. We are only told that he was entered at Oriel college Oxford, when Thomas Cornish, afterwards bishop of Tyne, was provost of that house. After he had studied some time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he studied with great assiduity, and read all their best authors, wherein he made a most surprising proficiency, as appeared by many excellent translations, which he published. Upon his return to England, the provost of Oriel, who had been his patron at college, having been preferred to the bishopric of Tyne, made him his chaplain, and afterwards appointed him one of the priests of the college: but bishop Cornish dying soon after, he entered into the order of St. Benedict, and afterwards, as some say, became a Franciscan: we are told also that he was a monk of Ely; and that upon the dissolution of this monastery, he had the vicarage of St. Matthew at Woke in Worcestershire, bestowed upon him. He was also presented to the living of Much Badew or Baddow Magna, in the county of Essex; and these, according to Mr. Wood, were all the preferments he ever enjoyed; but another writer tells us, that the dean and chapter of London conferred upon him the rectorship of Allhallows Lombard-street, but that he did not enjoy it above six weeks.

Wood's
Antiq. Ox.
lib. ii.
p. 205.

Mackenzie,
Lives of
Scots writers
vol. ii.
p. 287.

Biogr. Brit.

Newcourt's
Repertory
vol. ii.
p. 256.

He lived to an advanced age, and died at Croydon, in the month of June, 1552, and was interred in the church there. He was esteemed a very polite writer, and a great refiner of the English tongue (A).

(A) His writings are very numerous, but no perfect catalogue of them is any where to be found; the principal, as mentioned by Bale and Pits, are as follow :

1. Eclogues on the miseries of courtiers, etc.

They were printed at London, in quarto, without date, under this title: Here begynneth the eglogues of Alexander Barclay, Prest, whereof the first three containeth the myseryes of courtiers and courtes of all princes in generall: the matter whereof was translated into Englyshe by the said Alexander, in fourme of dialoges, out of a book in Latin, named *Miserie curialium*, compiled by *Æneas Sylvius* poete and oratour, which after was pope of Rome and named Pius. This volume contains five dialogues; the fourth is, Of the behaviour of riche men anenst poetes; and the fifth is, Of the citizen and uplandish man.

2. The lives of severall faints,

translated from Latin into English, particularly those of St. George, St. Catharine, St. Margaret, and St. Ethelreda.

3. Five eclogues, from the Latin of Mantuan.

4. Of the French pronunciation.

5. The *Bucolic* of Cædres.

6. The castle of labour, translated from French into English.

7. A treatise of virtues, written originally by D. Mancini.

8. The figure of our mother holy church oppressed by the French king.

9. *Navis stultifera*, or the ship of fools. This consists partly of several verses of his own composition, partly translations from the Latin, French, and Dutch; but it is chiefly a kind of version of a book written by Sebastian Brantius. It is adorned with great variety of pictures, printed from wooden cuts.

10. The history of the Jugurthine war, translated from the Latin of Sallust.

BARCLAY (WILLIAM) a learned civilian, born at Aberdeen in Scotland. He was much in favour with queen Mary Stuart, and had great reason therefore to expect preferment, but the misfortunes of this princeess having disappointed all his expectations, he went to France in 1573; and though he was then thirty years of age, he went to study law at Bourges. Soon after, he took his doctor's degree there; and, as he was a man of quick parts and great assiduity, he soon became able to teach the law. About this time the duke of Lorrain had founded the university of Pontamousson, and, at the recommendation of Edmund Hay the Jesuit, Barclay's uncle, he gave him the first professorship, and appointed him counsellor in his councils, and master of the requests of his palace. In 1581, Barclay married a young lady of Lorrain, by whom he had a son, who became afterwards the cause of animosity betwixt his father and the Jesuits: the youth being endowed with a fine genius, they used their utmost endeavours

Niceron,
tom. xvii.
p. 277.

Ibid. p. 278.

yours to engage him in their society, and had very nigh succeeded when the father discovered their intentions; he was greatly displeased at the Jesuits, who resented it as highly on their part, and did him so many ill offices with the duke, that he was obliged to leave Lorrain. He went to London, expecting king James would give him some employment; his majesty accordingly offered him a place in his council, with a considerable allowance, with this condition however, that he should embrace the religion of the church of England, but this he declined from his attachment to the Romish religion. He returned to France in 1604, and accepted of a professorship in civil law, which was offered him by the university of Angers. He read lectures there with great applause till his death, which happened about the year 1605, when he was buried in the Franciscan church. He published several books (A).

(A) 1. De regno et regali potestate adversus Buchananum, Brutum, Boncherium, et reliquos monarchomachos, libri vi. Paris. 1600, in quarto.

2. Commentarius in tit. pandectarum de rebus creditis, et de jurejurando. Paris. 1605, octavo.

3. De potestate papæ, an at quatenus in reges & principes seculares

jus et imperium habeat. Lond. 1609, octavo.

Accedunt ejusdem autoris libri vi. de regno et regali potestate. Hanov. 1612.

4. Præmetia in vitam Agricolaë, inserted in an edition of Tacitus, with Lipsius and Mercerus's notes, Paris. 1599, 2 vol. octavo. Nicéron, tom. xvii.

BARCLAY (JOHN) son of the preceding, born in France, the 28th of January, 1582, at Pontamousson, where his father was professor. He studied under the Jesuits, who, as we have mentioned above, became so fond of him on account of his capacity and genius, that they used their utmost endeavours to engage him in their society, which was the reason of his father's breaking with them, and of his retiring with his son to England. Soon after his arrival in England, John Barclay wrote a Latin poem on the coronation of king James; and in 1603, he dedicated the first part of his Euphormio to his majesty. The king was highly pleased with these two pieces, and would have been glad to have retained young Barclay in England, but his father, not finding things answer his expectations, took a resolution of returning to France, and being afraid of his son's becoming a protestant, he insisted on his going along with him. John continued at Angers till the death of his father, when he removed to Paris, where he married, and soon after went to London. After ten years residence in London, he went to Paris again. The year following

following he went to Rome, being invited thither by pope Paul V. from whom he received many civillities, as he did likewise from cardinal Bellarmin. He died at Rome, the 12th of August, 1621. He was buried in the church of St. Onuphrius upon the Janiculus. His son erected a monument of marble to him, in the church of St. Laurence, upon the way to Tivoli. He has left many learned and elegant works (A).

(A) The following is a list of them as given by Nicéron:

1. Notæ in Statii Thebaidem. Maffiponti, 1601, octavo.

2. Euphormionis Lunnini satyricon. This satyr consists of two parts, the first was published at London in 1603, in duodecimo. He wrote the second part whilst he resided at Angers, and published it at Paris along with the first, in 1605, in duodecimo.

3. Series patefacti divinitus paricidii in maximum regem regnumque Britanniae cogitati et instructi. Amstelodami, 1605, duodecimo.

4. Apologia Euphormionis. Lond. 1610, duodecimo.

5. Joannis Barclaii pietas, seu publicæ pro regibus ac principibus, et privatæ pro Guilielmo Barclaiio parente vindiciæ adversus Robertum

Bellarminum in tractatu de potestate summi pontificis in temporalibus. Paris. 1612, in quarto.

6. Icon animorum. Lond. 1614, duodecimo.

7. Poematum libri duo. Lond. 1615, in quarto.

8. Parænesis ad sectarios hujus temporis de vera ecclesiâ, fide, et religione. Romæ, 1617, duodecimo.

9. Argenis, Paris. 1621, octavo. This is the first edition of that celebrated work. It has since gone through a great number of editions, and has been translated into most languages. M. de Peirese, who had the care of the first edition, caused the effigies of the author to be placed before the book, and the following distich, written by Grotius, was put under it:

Gente Callidonius, Gallus natalibus, hic est
Romam Romano quâ docet ore loqui.

BARCLAY (ROBERT) an eminent writer amongst the quakers; born at Edinburgh, in the year 1648. The troubles in Scotland induced his father, colonel Barclay, to send him, while a youth, to Paris, under the care of his uncle, principal of the Scots college, who, taking advantage of the tender age of his nephew, drew him over to the Romish religion. His father being informed of this, sent for him in 1664. Robert, though now only sixteen years of age, had gained a perfect knowledge of the French and Latin tongues, and had also improved himself in most other parts of knowledge. Several writers amongst the quakers have asserted that colonel Barclay had embraced their doctrine before his son's return from France, but Robert himself has fixed it to the year 1666. Our author soon after became also a proselyte to that sect, and in a short time distinguished himself greatly by his zeal for their doctrines. His first treatise in defence of them appeared

Hist. des
trembleurs,
p. 76.

See his testimony
concerning
his father,
at the end of
his Works.

peared at Aberdeen, in the year 1670 (A). It was wrote in so sensible a manner, that it greatly raised the credit of the quakers, who began now to be better treated by the government than ever before. In a piece he published in 1672, he tells us that he had been commanded by God to pass through the streets of Aberdeen in sackcloth and ashes, and to preach the necessity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greatest agonies of mind till he had fulfilled this command. In 1675, he published a regular and systematical discourse, explaining the tenets of the quakers, which was universally well received (B). Many of those who opposed the religion of the quakers, having endeavoured to confound them with another sect, called the ranters, our author, in order to shew the difference betwixt those of his persuasion and this other sect, wrote a very sensible and instructive work (c).

See his Works, p. 105, 106.

(A) The title runs thus: Truth cleared of calumnies, wherein a book intitled, A dialogue between a quaker and a stable-Christian (printed at Aberdeen, and, upon good ground, judged to be writ by William Mitchell, a preacher near by it, or at least that he had the chief hand in it) is examined, and the disingenuity of the author in his representing the quakers is discovered; here is also their case truly stated, cleared, demonstrated, and the objections of their opposers answered according to truth, scripture, and right reason; to which are subjoined queries to the inhabitants of Aberdeen, which might (as far as the title tells us) also be of use to such as are of the same mind with them elsewhere in the nation. The preface to this performance is dated from the author's house at Ury, the 19th of the second month, 1670.

(B) The title thereof is as follows: A catechism and confession of faith, approved of and agreed unto by the general assembly of the patriarchs, prophets, and apostles, Christ himself chief speaker in and among them, which containeth a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are

reproachfully called by the name of quakers, yet are found in true faith with the primitive church and saints, as is most clearly demonstrated by some plain scripture testimonies (without consequences and commentaries) which are here collected and inserted by way of answer to a few weighty, yet easy and familiar questions, fitted as well for the wisest and largest, as for the weakest and lowest capacities, to which is added an exhortation, with an appeal to all other professors, by R. B. a servant of the church of Christ.

(c) This work is intitled: The anarchy of the ranters and other libertines, the hierarchy of the Romanists, and other pretended churches, equally refused and refuted, in a two-fold apology for the church and people of God called in derision quakers, wherein they are vindicated from those who accuse them of disorder and confusion on the one hand, and from such as calumniate them with tyranny and imposition on the other; shewing, that as the true and pure principles of the gospel are restored by their testimony, so is also the ancient apostolic order of the church of Christ re-established among them, and settled upon its right basis and foundation.

In 1676, his famous Apology for the quakers was published in Latin at Amsterdam, in quarto. His Theses theologicae, which are the foundation of this work, had been published some time before. He translated his Apology into English, and published it in 1678 (D). This work is addressed to king Charles II. and the manner in which he expresses himself to his majesty is very remarkable. Amongst many other extraordinary passages, we meet with the following : " There
 " is no king in the world, who can so experimentally testify
 " of God's providence and goodness, neither is there any
 " who rules so many free people, so many true Christians,
 " which thing renders thy government more honourable,
 " thyself more considerable, than the accession of many na-
 " tions filled with slavish and superstitious souls. Thou hast
 " tasted of prosperity and adversity, thou knowest what it is
 " to be banished thy native country, to be over-ruled as well
 " as to rule and sit upon the throne; and being oppressed,
 " thou has reason to know how hateful the oppressor is both
 " to God and man : if after all those warnings and adver-
 " tisements, thou dost not turn unto the Lord with all thy
 " heart, but forget him who remembered thee in thy distress,
 " and give up thyself to follow lust and vanity, surely, great
 " will be thy condemnation." These pieces of his, though they greatly raised his reputation amongst many persons of sense and learning, yet they brought him into various disputes, and one particularly with some considerable members of the university of Aberdeen, an account of which was afterwards published (E). In 1677, he wrote a large treatise on univer-
 sal

(D) The title in the English edition runs thus : An apology for the true Christian divinity as the same is held forth and preached by the people called in scorn quakers ; being a full explanation and vindication for their principles and doctrines, by many arguments deduced from scripture and right reason, and the testimonies of famous authors both ancient and modern, with a full answer to the strongest objections usually made against them ; presented to the king ; written and published in Latin for the information of strangers, by Robert Barclay, and now put into our own language for the benefit of his countrymen.

(E) It was printed under the fol-

lowing title : A true and faithful account of the most material passages of a dispute between some students of divinity (so called) of the university of Aberdeen, and the people called quakers, held in Aberdeen in Scotland, in Alexander Harper his close (or yard) before some hundred of witnesses, upon the 14th day of the second month, called April, 1675, there being John Lesly, Alexander Sherreff, and Paul Gellie master of arts, opponents ; and defendants upon the quakers part, Robert Barclay and George Keith praeses for moderating the meeting, chosen by them, Andrew Thompson advocate ; and by the quakers, Alexander Skein, some time a magistrate of the city :
 published

fal love (F). Nor were his talents entirely confined to this abstracted kind of writing, as appears from his letter to the public ministers of Nimeguen (G). In 1679, a treatise of his was published in answer to John Brown. He wrote also the same year a vindication of his Anarchy of the ranters. His last tract was published in 1686, and intitled The possibility and necessity of the inward and immediate revelation of the spirit of God towards the foundation and ground of true faith, proved in a letter written in Latin to a person of quality in Holland, and now also put into English. He did great service to his sect by his writings over all Europe. He travelled also with the famous Mr. Penn through the greatest part of England, Holland, and Germany, and was every where received with great respect. When he returned to his native country, he spent the remainder of his life in a quiet and retired manner. He died at his own house at Ury, on the 3d of October, 1690, in the forty-second year of his age,

published for preventing misreports by Alexander Skein, John Skein, Alexander Harper, Thomas Merfer, and John Cowie; to which is added Robert Barclay's offer to the preachers of Aberdeen, renewed and reinforced.

(F) This treatise was wrote in the beginning of the year 1677, and published soon after, under the following title, Universal love considered and established upon its right foundation, being a serious enquiry how far charity may and ought to extend towards persons of different judgments in matters of religion; and whose principles, amongst the several sects of Christians, do most naturally lead to that due moderation required; writ in the spirit of love and meekness, for the removing of stumbling-blocks

out of the way of the simple, by a lover of the souls of all men, R. B.

(G) The congress at Nimeguen began in 1675. The plenipotentiaries appointed by king Charles were sir William Temple and sir Leoline Jenkins; all the ambassadors present were looked upon as the ablest statesmen of their age: to them Mr. Barclay addresses his epistle in these words, "To the ambassadors and deputies of the Christian princes and states met at Nimeguen, to consult the peace of Christendom, R. B. a servant of Jesus Christ, and hearty well-wisher to the Christian world, wishes increase of grace and peace, and the spirit of sound judgment, with hearts inclined and willing to receive and obey the counsel of God."

BARLÆUS (MELCHIOR) a Latin poet of the sixteenth century, born at Antwerp. He was son of Lambert Barlæus, keeper of the records of Antwerp above forty years. He wrote several pieces in verse as well as prose (A).

(A) The titles of them are as follow:

1. Brabantiados libri v. et Antverpiæ encomium.
2. De diis gentium libri duo.
3. De raptu Ganymedis libri tres, et bucolica,

4. An oration, De vite humanæ felicitate, cum adjuncto carmine de rerum humanarum vicissitudine, ad Gasparum fratrem.

5. Historia de domus Austriaciæ eminentia.

BARLÆUS

BARLÆUS (JASPER) an excellent Latin poet, born at Antwerp, in the year 1584. He studied eight years in the college of the province of Holland at Leyden. Bertius, the sub-principal of this college, having been appointed principal, recommended Barlæus to be his successor, who was accordingly named sub-principal, and some time after he was made professor of logic in the university of Leyden; but he interested himself so much in the disputes of the Arminians, that he lost his professorship as soon as the opposite party prevailed in the synod of Dort. He now applied himself to physic, and in two years took his doctor's degree at Caen, but he scarce ever practised. In 1631, the magistrates of Amsterdam having erected a seminary, offered him the professorship of philosophy, which he accepted, and discharged with great honour. He published several sharp controversial pieces against the adversaries of Arminius; and as he was looked upon as a favourer of that sect, many people murmured against the magistrates of Amsterdam for entertaining such a professor. He was continued however in his professorship till his death, which happened the 14th of January, 1648. We have a volume of orations of his, which he pronounced on different occasions; they are admired for their style and wit, but his poetical compositions are what chiefly raised his reputation. His letters were published after his death in two volumes. His history or relation of what passed in Brazil, during the government of count Maurice of Nassau, was published in 1647.

Wood's
Athen. Ox.
tom. ii.

BARLOWE (THOMAS) a very learned English bishop, born at Langhill, in the parish of Orton, in Westmorland, in the year 1607. He was educated at the free school at Appleby, and sent from thence in 1624, to Queen's college Oxford, where he took his degree of master of arts on the 27th of June, 1633, and the same year was chosen fellow of his college. In 1635, he was appointed metaphysic reader in the university; and his lectures being much approved, they were published for the use of the students. When the garrison of Oxford surrendered to the parliament in 1646, he submitted to those in power, and found means to preserve his fellowship; yet we find that he wrote a very ludicrous account of the parliamentary visitation (A). In 1652, he

(A) This was an anonymous pamphlet, dated Oxford April 18, 1648, and intitled, *Pegasus, or the flying-horse from Oxford, bringing the proceedings of the visitours and other bedlamites there, by command of the earl of Montgomery*: printed at Montgomery, heretofore called Oxford.

was elected head-keeper of the Bodleian library. July the 23d, 1657, he took his degree of bachelor in divinity; and the same year was chosen provost of his college. After the restoration of king Charles II. he was chosen one of the commissioners for restoring the members ejected in 1648. The 2d of August, 1660, he was created doctor in divinity, and the September following was chosen Margaret professor of divinity; and this same year he wrote *The case of a toleration in matters of religion*, addressed to the famous Robert Boyle, esq. In 1661, he was appointed archdeacon of Oxford.

As Mr. Barlowe was a person eminent for his skill in the civil and canon law, he was often applied to in cases of conscience about marriage. It was upon such an occasion that, in 1671, he writ Mr. Cottington's case of divorce. Upon the death of Dr. W. Fuller bishop of Lincoln, which happened April 22, 1675, he obtained a grant of that bishopric, and the 27th of June following was consecrated at Ely-house chapel. After the popish plot was discovered in September, 1678, he published several pieces against the Roman catholic religion (a). He distinguished himself also for his zeal against popery in the house of lords. When the examination relating to the plot was going on, a bill was brought into the house of commons, requiring all members, and all such as might come into the king's court or presence, to take a test against

See his Genuine Remains, p. 352.

(a) The principal are as follow :

1. The gun-powder treason, with a discourse of the manner of its discovery, and a perfect relation of the proceedings against those horrid conspirators : now reprinted, with a preface by Thomas lord bishop of Lincoln : and, by way of appendix, several papers or letters of sir Everard Digby, never before printed. London, 1679, in octavo.

2. *Brutum fulmen*, or the bull of pope Pius Sixtus concerning the damnation, excommunication, and deposition of queen Elizabeth; with some observations and animadversions upon it. London, 1681, in quarto.

3. A discourse concerning the laws ecclesiastical and civil made against heretics, by popes, emperors, and kings, provincial and general councils, approved by the church of Rome. London, 1682, in quarto.

4. Directions to a young divine for his study of divinity and choice of books.

5. The rights of the bishops to judge in capital cases in parliament cleared, etc. London, 1680.

6. After his decease sir Peter Pett published, in 1692, in octavo, Several miscellaneous and weighty cases of conscience, learnedly and judiciously resolved by the right reverend father in God Dr. Thomas Barlowe, late lord bishop of Lincoln. The same gentleman published also, in 1693, London, octavo,

7. The genuine remains of that learned prelate Dr. Thomas Barlowe, late lord bishop of Lincoln, containing diverse discourses theological, philosophical, historical, etc. in letters to several persons of honour and quality. And some few others of small account,

popery.

Bornet's
Hist. of his
own Times,
vol. i.
p. 435.
edit. Lond.
1724. fol.
Col. 877.

popery. In this, transubstantiation was renounced, and the worship of the virgin Mary and the saints, as practised in the church of Rome, was declared idolatrous. It passed in the house of commons without any difficulty; but in the house of lords, Dr. Peter Gunning bishop of Ely maintained that the church of Rome was not idolatrous. He was answered by bishop Barlowe. Mr. Wood charges him on this occasion with inconsistency in his conduct, and tells us, that though he had before been a seeming friend to the papists, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expressing his affection towards him. However, that he, after the revolution he was one of those who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices those of the clergy who refused the oaths.

Genuine
Remains,
p. 151.

Bishop Barlowe was somewhat particular in regard to some of his notions, being entirely addicted to the Aristotelian philosophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philosophy: he was likewise a rigid Calvinist; and his great attachment to Calvin's doctrine engaged him in a public opposition to some of Mr. Bull's works. He died at Buckden in Huntingdonshire, October 8, 1691, in the eighty-fifth year of his age, and was buried the 11th of the said month, on the north side of the chancel belonging to that church. He bequeathed to the Bodleian library all such books of his own as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford: whereupon the society erected, in 1694, a noble pile of building, on the west side of their college, to receive them. All his manuscripts, of his own composition, he left to his two domestic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln.

Wood's
Athen.
vol. i.
col. 495.

BARLOWE (WILLIAM) son of William Barlowe bishop of St. David's, born in Pembroke-shire. In 1560, he was admitted at Baliol college Oxford, and four years after took a degree in arts. In 1573, he took orders, and was made prebendary of Winchester. December the 14th, 1588, he was named prebendary of Collwich, in the cathedral of Litchfield; but he quitted it for the place of treasurer in the same church, and was installed in it October 17, 1589. He afterwards became chaplain to prince Henry, and at length archdeacon of Salisbury; to which last he was collated the
12th

12th of March, 1614. He is remarkable for being the first that writ on the nature and properties of the loadstone, twenty years before Dr. Gilbert published his book on that subject. Wood, *ibid.* He was the first that made the inclinatory instrument transparent, and to be used hanging, with a glass on both sides. Moreover, he suspended it in a compass-box, where, with two ounces weight, it was made fit for use at sea. It was he likewise who found out the difference between iron and steel, and their tempers for magnetical uses. He also discovered the right way of touching magnetical needles; and of piecing and cementing of loadstones: finally, he was the first that shewed the reasons why a loadstone, being double capped, must take up so great a weight. He wrote some treatises on these subjects (A). He died the 25th of May, 1625, and was buried in the chancel of the church at Easton.

(A) They are as follow:

1. The navigator's supply, containing many things of principal importance belonging to navigation. London, 1597, quarto.

2. Magnetical advertisement; or divers pertinent observations and ex-

periments concerning the nature and properties of the loadstone, etc. London, 1616, quarto.

3. A brief discovery of the idle animadversions of Mark Ridley, upon his Magnetical advertisement. London, 1648, quarto.

BARNES (JOSHUA) a learned divine, professor of the Greek language at Cambridge, born in London the 10th of January, 1654. He received the first part of his education at Christ's Hospital, from whence he went to Cambridge, December the 11th, 1671, and was admitted a servitor in Emmanuel college. He distinguished himself very early by his knowledge of the Greek, and by some poems in Latin and English, written before he went to the university. In 1675, he published at London a piece intitled 'Gerania, or a new discovery of the little sort of people called pygmies. June the 7th, he was elected fellow of Emmanuel college; and the year following he published in octavo his poetical paraphrase on the history of Esther. In 1688, he published The life of king Edward III. dedicated to king James II. In 1694, came out his edition of Euripides, dedicated to Charles duke of Somerset. In the year 1700, Mrs. Mason of Hemmingford, near St. Ive's, in Huntingdonshire, a widow lady between forty and fifty, with a jointure of 200*l.* per annum, who had for some time been a great admirer of him, came to Cambridge: she desired leave to settle a hundred pounds a year upon him after her death; which he politely refused, unless she would likewise condescend to make him happy

Register of
Emmanuel
colleges

happy with her person, which was not very engaging. The lady was too obliging to refuse any thing to Joshua, "for whom (she said) the sun stood still," and soon after married him. His edition of Anacreon was printed at Cambridge in 1705, and dedicated to the duke of Marlborough. In 1710, he published his edition of Homer.

Mr. Barnes died August 3, 1712, in the fifty-eighth year of his age, and was interred at Hemmingford, and had a monument raised to him by his widow. Besides the works above-mentioned, there are many others, which he either published or designed to publish, of small account, a list of which is subjoined to the prolegomena of his edition of Anacreon.

Wood's
Fasti Oxon.
vol. i.
edit. 1721.
col. 123.

BARO, or BARON (PETER) a learned divine, born at Estampes in France, but being of the protestant religion, was obliged to leave his native country in order to avoid persecution. He removed to England, where he was kindly received, and generously supported by lord-treasurer Burghly, who admitted him into his family. He afterwards settled in Cambridge, upon the invitation of Dr. Pierce master of Peter house. In 1574. he was chosen the lady Margaret's professor at Cambridge, which he enjoyed for some years very quietly; but, on account of some opinions which he held, a party was at length formed against him in the university. At this time absolute predestination in the Calvinistical sense was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, Regius professor of divinity, Dr. Humphry Tindal, and most of the senior members of the university. Dr. Baro had a more moderate notion of that doctrine: this occasioned a contest between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his sermons. However, after some papers had passed between them, the affair was dropped.

Fulke's
Hist. of
Cambridge,
p. 145.

The next dispute Baro was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the university to archbishop Whitgift. They loudly complained that Pelagianism was gaining ground in the university; and in order to stop the progress of it, they desired confirmation of some propositions they had brought along with them. These accordingly were established and approved on the 20th of November, by the archbishop, the bishop of London, the bishop elect of Bangor, and some other divines; they became to be known by the title of the Lambeth Articles. They were immediately communicated

municated to Dr. Baro, who, disregarding them, preached a contrary doctrine in a sermon before the university, on the 12th of January following. In that discourse he did not so much deny, as moderate those propositions: however his adversaries judging of it otherwise, the vicechancellor consulted the same day with Dr. Clayton and Mr. Chadderton, what should be done. The next day he wrote a letter to the archbishop of Canterbury; who returned for answer, that they should call Baro before them, and require a copy of his sermon, or at least cause him to set down the principal heads thereof. Dr. Baro finding what offence was taken at his sermon, wrote, on the 14th of January, to the archbishop. However, according to his grace's directions, Baro was cited before Dr. Goad the vicechancellor in the consistory; and appeared there the 17th, 21st, and 29th of January, when several articles were exhibited against him. At his last appearance the conclusion against him was, "That where-
 " as Baro had promised the vicechancellor, upon his
 " demand, a copy of his sermon, but his lawyers did advise
 " him not to deliver the same; the vicechancellor did now,
 " by virtue of his authority, peremptorily command him to
 " deliver him the whole and entire sermon, as to the substance of it, in writing: which Baro promised he would
 " do the next day, and did it accordingly. And lastly, he
 " did peremptorily and by virtue of his authority command
 " Baro, that he should wholly abstain from those controversies and articles, and leave them altogether untouched, as
 " well in his lectures, sermons, and determinations, as in his
 " disputations and other his exercises." The vicechancellor, who had proceeded thus far without the knowledge of the lord Burghly, their chancellor, thought fit to acquaint him, January 29, with their proceedings, and to desire his advice. The discountenance lord Burghly gave to this affair, stopped all farther proceedings against Dr. Baro, who continued in the university the February and March following, but with much opposition and trouble. The doctor, notwithstanding his troubles, had many friends and adherents in the university: he met however with such uneasiness, that, for the sake of peace, he chose to retire to London, and fixed his abode in Crutched Friars, where he died about three or four years afterwards, and was buried in the parish church of St. Olave Hart-street. He left several works, chiefly in divinity, but seldom enquired after or thought of.

Styve's
Life of
Whitgift,
p. 468.

Ibid. p. 470.

Niceron,
tom. xxvii.
p. 282.

BARONIUS (*CÆSAR*) born the 31st of October, 1538, at Sora, an episcopal town in the kingdom of Naples. He received the first part of his education at Veroli, from whence he went to study law at Naples: but the troubles in this country obliged his father to carry him to Rome, in 1557, where he was put under the care of Philip of Neri, founder of the Oratory congregation. Some time after, he became a priest, and was sent to establish this new order in the church of St. John the Baptist, where he continued till the year 1576, when he was sent to Santa Maria's in Vallicella. In the year 1573, he was appointed superior of his order, upon the resignation of the founder. Pope Clement VIII. chose him also soon after for his confessor, and, in 1576, made him a cardinal, giving him at the same time the care of the library of the holy apostolic see. Upon the death of Clement VIII. which happened in 1605, he was nigh being chosen to the pontificate, having had one-and-thirty voices; but the Spanish faction hindered his election, because, in his Annals, he asserted the crown of Spain founded its claim to Sicily on false evidence.

Ibid. p. 284.

His application to study wasted him to such a degree, and occasioned such a weakness in his stomach, that, towards the end of his life, he could hardly digest any nourishment; and he had such a loathing at food, that it was a pain for him to sit down to table. He died the 30th of June, 1607, in the sixty-ninth year of his age, and was interred in the church of St. Mary in Vallicella.

Baronius was a man of great piety and learning; a strenuous advocate for the Romish church; and he bestowed great labour in clearing up ecclesiastical history. He has left several works (A), the most remarkable of which is his *Annales ecclesiastici*, in twelve volumes. It has been abridged by several persons, particularly by Henry Spondæus, Ludovico Aurelio, and Bzovius.

(A) Besides his Annals he has left *jussu editum, cum notationibus Cæs. card. Baronii. Romæ, 1586, in principal one is, Martyrologium Romanum restitutum Gregorii XIII. folio.*

BARROW (*ISAAC*) an eminent mathematician and divine, descended from an ancient family in Suffolk, and born in London, October, 1630. He was at the Charter-house school for two or three years, where he discovered more of
natural

natural courage than inclination to study, being much given to fighting, and fond of promoting it amongst his school-fellows, insomuch that his father having so little hope of his being a scholar, often wished, if it pleased God to take away any of his children, it might be his son Isaac. But being removed to Felsted in Essex, his disposition took a different turn, and he soon made such a progress in learning, and every other valuable qualification, that his master appointed him tutor to the lord viscount Fairfax of Emely in Ireland, who was then his scholar. During his stay at Felsted he was, upon the 15th of December, 1643, admitted a pensioner of Peter-house in Cambridge, where his uncle, afterwards bishop of St. Asaph, was then a fellow; but when he removed to the university, in February, 1645, he was entered at Trinity college, his uncle with some others who had written against the covenant, having the year before been ejected from Peter-house. His father having suffered much in his estate by his adherence to king Charles, Isaac's chief support was at first from the generosity of Dr. Hammond, for which he has expressed his gratitude in a Latin epitaph on his benefactor. In 1647, he was chosen a scholar of the house, and though he always continued a warm royalist, and would not take the covenant, yet his behaviour was such, that he gained the good-will and esteem of his superiors. He afterwards subscribed the engagement; but having soon after repented of what he had done, he went back to the commissioners to declare his dissatisfaction, and got his name rased out of the list. In 1648, he took the degree of bachelor of arts, and the year following was chosen fellow of the college. After his election, finding the times not favourable to him in the affairs of church and state, he turned his thoughts to the profession of physick, and for some years bent his studies that way, and particularly made a great progress in anatomy, botany, and chemistry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied himself to the study of divinity, to which he conceived himself as obliged by the oath he had taken on his admission to his fellowship. While he read Scaliger on Eusebius, he perceived the dependence of chronology on astronomy, which put him upon reading Ptolemy's Almagest; and finding this book and the whole science of astronomy to depend upon geometry, he made himself master of Euclid's Elements, and from thence proceeded to the other ancient mathematicians.

Hill's Life of
Barrow, pre-
fixed to his
Sermons.

Ward's
Lives of the
Gresham
Professors.
p. 157

Opuscula,
p. 301.

Ward,
p. 158.

Hill's Life
of Barrow.

In 1652, he commenced master of arts, and the ensuing year was incorporated in that degree at Oxford.

Ibid.

When Dr. Duport resigned the chair of Greek professor, he recommended his pupil Mr. Barrow for his successor, who, in his probation exercise, showed himself equal to the character given him by this gentleman; but being suspected to be a favourer of Arminianism, he obtained it not. This disappointment, it is thought, helped to forward his desire of seeing foreign countries: and in order to execute this design he was obliged to sell his books. He left England the beginning of June, 1655, and went for Paris, where he found his father, and out of his small stock he gave him a seasonable supply. He gave his college an account of his journey thither

Opuscula,
p. 351.

Hill and
Ward, ibid.

in a poem, together with some curious and political observations in a letter, both written in Latin. The ensuing spring he went to Leghorn, with an intention to proceed to Rome, but stopped at Florence, where he had the advantage of perusing several books in the great duke's library, and of conversing with Mr. Filton the librarian. Here the straitness of his circumstances must have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generously furnished him with money. He was extremely desirous to see Rome, but the plague then raging at that city, he took ship at Leghorn, November 6, 1656, for Smyrna. In this voyage the ship was attacked by an Algerine pirate, and though he had never seen any thing of a sea-fight, he stood to the gun appointed him with great courage, being, as he said himself, not so much afraid of death as slavery. The corsair perceiving the stout defence the ship made, sheered off. At Smyrna he met with a most kind reception from Mr. Bretton, the English consul, upon whose death he afterwards wrote a Latin elegy. From thence he proceeded to Constantinople, where he received the like civilities from sir Thomas Bendish the English ambassador, and sir Jonathan Dawes, with whom he afterwards preserved an intimate friendship. At Constantinople he read over the works of St. Chrysostom, once bishop of that see, whom he preferred to all the other fathers. When he had been in Turkey somewhat more than a year, he returned from thence to Venice. From thence he came home in 1659, through Germany and Holland. Soon after his return to England, the time being now somewhat elapsed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was episcopally ordained by bishop Brownrig. At the restoration of king Charles II. his

Opuscula,
p. 302.

friends

friends expected, as he had suffered and merited so much, he would be immediately preferred, but their expectations came to nothing, which made him complain in two Latin verses, which he has not left amongst his poems, that no person more sincerely wished for his majesty's return, and none felt less the effects thereof with regard to himself. However, he wrote ^{Hill. ibid. p. 160.} an ode on the occasion, wherein he introduces Britannia congratulating the king on his return. In 1660, he was chosen to the Greek professorship at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles, but he altered his intention and made choice of Aristotle's Rhetoric. These lectures having been lent to a friend, who never returned them, are irrecoverably lost. July the 16th, 1662, he was elected professor of geometry in Gresham college, by the recommendation of Dr. ^{Ward, p. 160.} Wilkins, master of Trinity college, and afterwards bishop of Chester. His Latin inaugural oration is extant, in the fourth ^{p. 190, et seq.} volume of his works. This same year he wrote an epithalamium on the marriage of king Charles and queen Catharine, in Greek verse. Upon the 20th of May, 1663, he was elected a fellow of the Royal Society, in the first choice made by the council after their charter. The same year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon Mr. Barrow for the first professor; and though his two professorships were not inconsistent with each other, he chose to resign that of Gresham college, which he did May the 20th, 1664. ^{Ward, p. 161.}

In 1669, he resigned his mathematical chair to his learned friend, Mr. Isaac Newton, being now determined to give up the study of mathematics for that of divinity. Upon quitting his professorship, he was only a fellow of Trinity college, till his uncle gave him a small sine cure in Wales, and Dr. Seth Ward, bishop of Salisbury, conferred upon him a prebend in his church. In the year 1670, he was created doctor in divinity by mandate; and, upon the promotion of Dr. Pearson, master of Trinity college, to the see of Chester, he was appointed to succeed him by the king's patent, bearing date the 13th of February, 1672. When the king advanced him to this dignity, he was pleased to say, "He had given it to the best scholar in England." His majesty did not speak from report, but from his own knowledge; the doctor being then his chaplain, he used often to converse with him, and, in his humorous way to call him an "unfair preacher," because he exhausted every subject, and left no room for

others to come after him. In 1675, he was chosen vice-chancellor of the university.

Ibid. p. 162.

This great and learned divine died of a fever the 4th of May, 1677, and was buried in Westminster abbey, where a monument was erected to him by the contribution of his friends, and an epitaph in Latin, by his friend Dr. Mappletoft. He left his manuscripts to the care of Dr. John Tillotson and Mr. Abraham Hill, with a power to print such of them as they thought proper (A).

(A) The following works of his were published during his life :

1. Euclidis Elementa. Cantab. 1655, et sæpius, octavo.

2. Euclidis Data. Cantab. 1657, octavo.

3. Lectiones opticae xviii. Lond. 1669, quarto.

4. Lectiones geometricae xiii. Lond. 1670, quarto.

5. Archimedis opera. Appollonii conicorum libri iv. Theodosii sphaerica methodo novo illustrata, et succincte demonstrata. Lond. 1675, quarto.

These which follow were published after his decease :

1. Lectio, in qua theorematum Archimedis de sphaera et cylindro, per methodum indivisibilium investigata, ac breviter demonstrata, exhibentur. Lond. 1678, duodecimo.

2. Mathematicae lectiones habitae in scholis publicis academiae Cantabrigienfis, an. Dom. 1664, 5, 6, etc. Lond. 1683, octavo.

3. The works of the learned Isaac Barrow, D. D. late master of Trinity college in Cambridge (being all his English works) in three volumes. Lond. 1683, etc. folio.

These three volumes were published by Dr. John Tillotson.

4. Isaaci Barrow Opuscula, viz. determinationes, conciones ad clerum, orationes, poemata, etc. volumen quartum. Lond. 1687, folio.

Dr. Barrow has left also several other curious papers on mathematical subjects, written in his own hand, which were communicated by Mr. Jones to the author of *The lives of the Gresham professors*.

Niceron,
tom. vii.
P. 14.

BARTHIUS (GASPAR) a very learned and copious writer, born at Custrin in Brandenburg, the 22d of June, 1576. His father was professor of civil law at Francfort upon the Oder, counsellor to the elector of Brandenburg, and his chancellor at Custrin. Having discovered in his son very early marks of a fine genius, he took great pains to provide him with proper masters; but he enjoyed however but for a little time the pleasure of seeing the fruits of his care, for he died the 16th of February, 1597. Mr. Baillet has inserted Gaspar in his *Enfans celebres*, where he tells us, that at twelve years of age he translated David's Psalms into Latin verse of every measure, and published several Latin poems. Upon the death of his father he was sent to Gotha, then to Eisenach, and afterwards, according to custom, went through all the different universities in Germany. When he had finished his studies, he began his travels; he visited Italy, France, Spain,

P. 260.

Spain, England, and Holland, improving himself by the conversation and works of the learned in every country. He studied the modern as well as ancient languages, and his translations from the Spanish and French shew that he was not content with a superficial knowledge. Upon his return to Germany he took up his residence at Leipzig, where he led a retired life, his passion for study having made him renounce all sort of employment; so that as he devoted his whole time to books, we need be the less surprized at the vast number of books which he published (A), of which we have added a list of the principal.

Barthius formed very early a resolution of disengaging himself entirely from worldly affairs and profane studies, in order to apply himself wholly to the great business of salvation; he did not however put this design in execution till towards the latter end of his life, as appears from his Soliloquies, published in the year 1654. He died the 17th of September, 1658, being somewhat more than seventy-one years of age.

(A) 1. *Cave canem; de vita, moribus, rebus gestis, divinitatæ Gasparis Scioppij apostatæ satyricon.* Hanov. 1612, in duodecimo.

2. *Scioppius excellens, in laudem ejus et sociorum, pro Josepho Scaligero et omnibus probis, epigrammatum libri tres.* Hanov. 1612, in duodecimo.

3. *Claudii Rutilli Numatiani Galli itinerarium, cum notis.* Francof. 1623, in octavo.

4. *Pornoboscodidascalus Latinus de lenonum, lenarum, conciliatricum, servitiorum dolis, beneficiis, & machinis plussquam diabolicis ex lingua Hispanica in Latinam transcriptus.* Francof. 1624, in octavo.

5. *Adversariorum commentariorum libri lx. quibus ex universa antiquitatis serie omnis generis loci tam gentilium quam Christianorum scriptorum illustrantur et emendantur cum xi. indicibus.* Francof. in fol. 1624. et 1648.

6. *Erotodidascalus, sive Nemoralium libri v.* Hanov. 1625, in octavo.

7. *Claudii Claudiani quæ extant, cum commentario grammatico, critico, philologico, historico, philosophico, et politico.* Francof. 1650, in quarto.

8. *Animadversiones in Papinium Statium cum ipso autore.* Lipsiæ, 1660, 4 vol. in quarto.

BARTHOLIN (CASPAR) born the 12th of February, 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave a proof of his quick capacity, for in fourteen days he learned to read perfectly. When he arrived at his thirteenth year, he composed Greek and Latin orations, and pronounced them in public. When he was about eighteen, he went to study in the university of Copenhagen. In 1603, he removed to Rostock, and from thence to Wirtemberg. He continued three years in this last place, where he applied

Niceron,
vol. vi.
p. 121.

himself to philosophy and divinity with so much assiduity that he rose always before break of day, and went to bed very late. When he had finished his studies, he took his degree of master of arts in 1607.

Ibid. p. 122. Bartholin now began his travels, and after having gone through part of Germany, Flanders, and Holland, he passed over to England, from whence he returned to Germany in order to proceed to Italy. After his departure from Wirtemberg he had made physic his principal study, and he neglected nothing to improve himself in the different universities through which he had passed. He received every where marks of respect; at Naples particularly they solicited him to be anatomical professor, but he declined it. In France he was offered the Greek professorship at Sedan, which he also refused. After he had travelled as far as the frontiers of Spain, he returned to Italy in order to perfect himself in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and dissection. After some stay in this place he removed to Basil, where he had studied physic some time before, and here he received his doctor's degree in physic, in 1610. *Ibid.* p. 124. From thence he went to Wirtemberg and Holland, and intended to have extended his travels still farther had he not been appointed professor of the Latin tongue at Copenhagen; but he did not enjoy this long, for at the end of six months, in 1613, he was chosen professor of medicine, which was much more adapted to his qualities and disposition. He held this professorship eleven years, when he fell into an illness which made him despair of life: in this extremity he made a vow and promise to Heaven, if he was restored to health, that he would apply himself to no other study than that of divinity. He recovered, and kept his promise. Conrad Aslach the professor of divinity, having died some years after, Caspar was appointed his successor, the 12th of March, 1624; the king also gave him the canonry of Roschild. He died of a violent colic, the 13th of July, 1629, at Sora, whither he had gone to conduct his eldest son. He left several small works, chiefly on metaphysics, logic, and rhetoric.

BARTHOLIN (THOMAS) son of Caspar, mentioned in the last article, a famous physician born at Copenhagen the 20th of October 1616. After some years study in his own country, he went to Leyden, in 1637, where he studied physic for three years. He travelled next to France, where he resided two years at Paris and Montpellier, in order to improve

prove himself under the famous physicians of these two universities. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and respect, and was made a member of the Incogniti, by John Francis Loredan. After having visited most parts of Italy, he went to Malta. From thence he returned to Padua, and next to Basil, where he received his doctor's degrees in physic, the 14th of October, 1645. The year following he returned to his native country, where he did not remain long without employment, for upon the death of Christopher Longomontanus, the professor of mathematics at Copenhagen, he was appointed his successor, in 1647. In 1648, he was named to the anatomical chair, an employment more suited to his genius and inclination, which he discharged with great assiduity for thirteen years. His intense application having rendered his constitution very infirm, he resigned his chair in 1661, and the king of Denmark allowed him the title of honorary professor. He retired to a little estate he had purchased at Hagested near Copenhagen, where he intended to spend the remainder of his days in peace and tranquillity. An unlucky accident however disturbed him in this retreat: his house took fire in 1670, and his library was destroyed with all his books and manuscripts. In consideration of this loss the king appointed him his physician, with a handsome salary, and exempted his land from all taxes. The university of Copenhagen were likewise touched with his misfortune, and appointed him their librarian; and in 1675, the king honoured him still farther, by giving him a seat in the grand council of Denmark. He died the 4th of December, 1680. He has left several works (A).

Niceron,
tom. vi.
p. 131.

Ibid. p. 133.

(A) 1. *Anatomia Caspari Bartholini parentis novis observationibus primum locupletata.* Lugd. Bat. 1641, in octavo, and several times since reprinted.

2. *De unicornu observationes novæ.* Accesserunt de aureo cornu Olai Wormii eruditorum judicia. Patavii, 1645, in octavo.

3. *De monstris in natura et medicina.* Basil. 1645, in quarto.

4. *Antiquitatum veteris puerperii synopsis, operi magno ad eruditos premissa.* Hafniæ, 1646, in octavo.

5. *De luce animalium libri tres admirandis historiis rationibusque novis referti.* Lugd. Bat. 1647, in octavo.

6. *De armillis veterum, præsertim Danorum* Schedion. Hafniæ, 1648, in octavo.

BASIL (St.) bishop of Cæsarea in Cappadocia, where he was born in the year 326. He received the first part of his education under his father. He went afterwards and studied under the famous Libanius at Antiochia and Constantinople, and from thence to Athens, where he finished his studies under

Himerius and Procrefius. He returned to his native country in 355, where he taught rhetoric. Some time after he travelled into Syria, Ægypt, and Lybia, to visit the monasteries of these countries; and the monastic life so much suited his disposition, that upon his return home he resolved to follow it, and he was the first institutor thereof in Pontus and Cappadocia. Eusebius bishop of Cæsarea conferred the order of priesthood upon Basil, who soon after retired into his solitude, having had some misunderstanding with his bishop; however he came to a reconciliation with him about three years after, and his reputation was at length so great, that upon the death of Eusebius, in 370, he was chosen his successor. It was with some difficulty that he accepted of this dignity; and no sooner was he raised to it, than the emperor Valens began to persecute him because he refused to embrace the doctrine of the Arians. Valens came twice to Cæsarea, and finding he was not able to influence Basil, he resolved to banish him from Cæsarea. He ceased at length, however, to molest Basil, who now began to use his utmost endeavours to bring about a re-union betwixt the eastern and western churches, who were then much divided about some points of faith, and in regard to Meletius and Paulinus two bishops of Antiochia. The western churches acknowledged Paulinus for the lawful bishop, and would have no communion with Melitius, who was supported by the eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was likewise engaged in some contests relating to the division the emperor had made of Cappadocia into two provinces. Anthimus, bishop of Tyane the metropolis of the new province, was desirous to extend his limits, which Basil opposed. They contested chiefly about a little village, named Zazime. Basil, in order to preserve it in his jurisdiction, erected a bishopric, and gave it to his friend Gregory de Nazianzen, but Anthimus took possession before him, and Gregory, who loved peace, retired from thence. Basil had also some disputes with Eustathius, and wrote several letters against him: he wrote likewise against Apollinaris, and had a share in all the disputes which happened in his time in the east in regard to the doctrine of the church. He died the 1st of January, 379.

There have been several editions of St. Basil's works in Greek and Latin. That printed at Paris in 1638, consists of three volumes. An elegant and correct edition has been since published by the Benedictine monks, in three volumes folio.

BASNAGE

BASNAGE (JAMES) pastor of the Walloon church at the Hague, born at Roan in Normandy, the 8th of August, 1653. His father, Henry Basnage, one of the ablest advocates in the parliament of Normandy, finding him of a promising genius, sent him very young to Saumur, where he studied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to dissuade him from engaging in the ministry. At seventeen years of age, after he had made himself master of the Greek and Latin authors, as well as the English, Spanish, and Italian languages, he went to Geneva, where he began his divinity studies under Mestrezat, Turretin, and Tronchin; and finished them at Sedan, under the professors Jurieu and Le Blanc de Beaulieu. When he had completed his studies, he returned to Roan, where he was received as minister, September, 1676, in which capacity he remained till the year 1685, when the exercise of the protestant religion being suppressed at Roan, he obtained leave of the king to retire to Holland. He settled at Rotterdam, and was a minister pensionary there till 1691, when he was chosen pastor of the Walloon church of that city. He had some disputes with M. Jurieu, which somewhat disturbed his repose, though they did not interrupt his studies or labours: M. Jurieu approved of the revolt of the Cevennois, which M. Basnage condemned.

Nicéron,
tom. iv.
p. 296.

In 1709, pensionary Heinsius got him chosen one of the pastors of the Walloon church at the Hague, intending not only to employ him in religious but in state affairs. He was employed in a secret negociation with marshal d'Uxelles, plenipotentiary of France at the congress of Utrecht, and he executed it with so much success, that he was afterwards entrusted with several important commissions, all which he discharged in such a manner as to gain a great character for his abilities and address; a celebrated modern writer has therefore said of him, that he was fitter to be minister of state than of a parish. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the States. The abbe du Bois, who was at the Hague in 1716, as ambassador plenipotentiary from his most christian majesty, to negotiate a defensive alliance between France, England, and the States General, was ordered by the duke of Orleans, regent of France, to apply himself to M. Basnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717. As a reward for his service he obtained the restitution of all his estate and effects

See Voltaire
in his Catalogue
of
Writers in
the Age of
Lewis XIV.

Nicéron, ib.
p. 297.

sects in France. M. Basnage kept an epistolary correspondence with several princes, noblemen of high rank, and ministers of state, both catholic and protestant, and with a great many learned men in France, Italy, Germany, and England. The catholics esteemed him no less than the protestants.

Ib. tom. x.
p. 147.

His constitution, which had been hitherto very firm, began to decline in 1722, and he was seized with a complication of distempers, which carried him off the 22d of December, 1723. He was a man of the utmost sincerity and candour, even in the minutest affairs, which shine forth no less than his erudition in the numerous works he has left (A).

(A) The most considerable are as follow :

1. Histoire de la religion des eglises reformees, depuis la reformation jusqu'a present, avec une histoire de l'origine et du progres des principales erreurs de l'eglise Romaine, pour servir de reponse a l'histoire des variations des eglises protestantes de M. de Meaux. Rotterdam, 1690, in octavo.

2. Histoire de l'eglise depuis Jesus Christ jusqu'a present. Rotterdam, 1699, folio.

3. Histoire de l'ancien et du nouveau Testament representee en tailles douces faites et desinees par Romain de Hogue, avec une explication. On a ajoute des vers a chaque figure par M. de la Brune. Amsterdam, 1705. Lindenbergh, folio.

4. Histoire des Juifs, depuis Jesus Christ jusqu'a present, pour servir de supplement a l'histoire de Joseph.

Rotterdam, 1706, 5 tomes in duodecimo.

5. Histoire des Juifs reclamee et retablie, par son veritable auteur M. Basnage, contre l'edition anonyme et tronquee, qui s'en est faite a Paris chez Roulland, 1710, avec plusieurs editions pour servir de sixieme tome a cette histoire. Rotterdam, 1711, in duodecimo.

6. Antiquitez Judaïques, ou remarques critiques sur la republique des Hebreux. Amsterdam, 1713, in octavo.

7. Annales des Provinces Unies depuis les negociations pour la paix de Munster, avec la description historique de leurs gouvernement, 2 tom. La Haye, folio, 1719 et 1726.

8. Nouveaux sermons, 1720, in octavo.

9. Dissertation historique sur les duels et les ordres de chevalerie. Amsterdam, 1720, in octavo.

BASNAGE, (HENRY) sieur de Beauval, second son to Henry Basnage, and brother to James mentioned in the last article. He applied himself to the study of the law, and was admitted advocate in the parliament of Roan, in the year 1679. He did not follow the bar immediately upon his admission, but went to Valencia, where he studied under M. de Marville. Upon his return from thence he practised with great reputation till the year 1687, when the revocation of the edict of Nantz obliged him to fly to Holland, where he composed the greatest part of his works, and died there the 29th of March, 1710 (A).

Niceron,
t. m. ii.
p. 207.

(A) Mr. Basnage left the following works :

1. Tolerance des religions. Rotterdam, 1684, in duodecimo.

2. Hi-

2. *Histoire des ouvrages des Savans*. Rotterdam. 24 vol. in duodecimo.

This work was begun in the month of September 1687, and continued till June 1709. When he arrived in Holland, Mr. Bayle, through indisposition, had been obliged to drop his *Nouvelles de la Republique des lettres*, which induced Mr. Basnage

to undertake a work of the same kind under a different title.

3. His disputes with M. Jurieu produced also several pieces.

4. *Dictionnaire universel recueilli et compilé par feu M. Antoine Furetiere*, seconde edition, revue, corrigée, et augmentée par M. Basnage de Beauval.

BASSAN (JAMES DU PONT) a painter, born in the year 1510, in the village of Bassano, situated in the republic of Venice. His father Francis instructed him in the first principles of his art; and the works of Titian and Parmesan, but above all a careful study of nature, enabled him to improve and display those happy talents he had for painting. He lived chiefly in the country, where he gave himself mostly to painting of landscapes and animals. He had made himself well acquainted with history, and having likewise a good deal of knowledge in polite literature, this furnished him with excellent subjects. He had great success in landscape and portraiture. He has also drawn several night-pieces; but it is said he found great difficulty in representing feet and hands, and for this reason these parts are generally hid in his pictures. Annibal Carrache, when he went to see Bassan, was so far deceived by the representation of a book drawn upon the wall, that he went to lay hold of it. Bassan was also a great lover of music, and used to amuse himself with gardening, and amongst the plants which he reared, we are told that he would often intermingle the figures of serpents and other animals, drawn so much to the life, that one could hardly miss being deceived. The pieces of this painter are spread over all Europe: Titian purchased many of them; there are several also in the French king's cabinet in the royal palace, and in the hotel de Toulouse. He died at Venice in 1592.

Dictionnaire
des beaux
arts.

BATE (GEORGE) an eminent physician, born at Maid's Morton, near Buckingham, in the year 1608. At fourteen years of age he became one of the clerks of New college in Oxford. From thence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and master of arts, he then entered on the physic line, and having taken a degree in that faculty in the year 1629, he obtained a licence, and for some years practised in and about Oxford: his practice was chiefly amongst the puritans, who at that time considered him as one of their party.

party. In 1637, he took his degree of doctor in physic, and became very eminent in his profession, so that when king Charles kept his court at Oxford, he was his principal physician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himself so well to the times, that he became physician to the Charter-house, fellow of the college of physicians, and afterwards principal physician to Oliver Cromwell.

Upon the restoration he got into favour with the royal party, was made principal physician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raised on purpose by his friends, according to Mr. Wood, that he gave the protector a dose which hastened his death. Dr. Bate wrote in Latin an account of the late commotions in England, and some other pieces. He died at his house in Hatton-garden, and was buried at Kingston upon Thames in Surry.

Athen.
Oxon.
vol. ii.
col. 424.
second edit.
Lond. 1721.

(A) His Latin work is intitled *Elenchus motuum nuperorum in Anglia, simul ac juris regii et parliamentarii brevis narratio*. It was printed at Paris in 1649, and at Francfort upon the Maine in 1650, in quarto. A second part of this work was printed at London in 1661. A third part was published in 1676, by Dr. Skinner doctor of physic.

He wrote also the three following pieces :

1. The royal apology, or the declamation of the commons in parlia-

ment, February 11, 1647. Printed in 1648, in quarto.

2. De rachitide, sive morbo puerili, qui vulgo Rickets dicitur. Lond. 1650, octavo.

3. After the doctor's death there came out a Dispensatory of his, published by Mr. James Shipton apothecary. It is intitled *Pharmacopœia Bateana, in qua octoginta circiter pharmaca pleraque omnia e praxi Georgii Batei regi Carolo II. protomedici excerpta*. Lond. 1688, et 1691.

Calamy's
Account of
ministers
ejected and
silenced af-
ter the re-
storation,
vol. i.
p. 73.

BATES (WILLIAM) an eminent nonconformist divine, born in November 1625, and educated at the university of Cambridge. He was entered at Emmanuel college, and from thence removed to King's in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated November 9, 1660. Soon after the restoration he was appointed chaplain to king Charles II. he was also for some time minister of St. Dunstan's in the West, but ejected from thence by the act of uniformity. He was one of the commissioners at the conference at the Savoy in 1660, for reviewing the public Liturgy, and assisted in drawing up the exceptions against the Common Prayer. He was likewise chosen on the part of the ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute against Dr. Pearson, afterwards bishop of Chester. Dr.

Reliquiae
Baxterianæ,
etc. lib. i.
p. 12. 229.

Gunning,

Gunning, afterwards bishop of Ely, and Dr. Sparrow, afterwards bishop of Norwich.

Ibid. p. 337.

When the parliament sat at Oxford, during the plague in London, they passed an act to oblige the nonconformists to take an oath, to this purpose, that they should swear, "That it was not lawful, upon any pretence whatsoever, to take arms against the king; and that they abhorred the treacherous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commission; and that they would not at any time endeavour any alteration in the government of church and state." Those who refused to take this oath were to be restrained from coming (except upon the road) within five miles of any city or corporation, or any place which sent burgesses to parliament. The ministers finding the pressure of the act very great, studied how to take the oath lawfully: Dr. Bates consulted the lord keeper Bridgman, who promised to be present at the next sessions, and to declare from the bench, that by "endeavour to change the government in church," was meant only "unlawful endeavour." This satisfied Dr. Bates, who upon this took the oath with several others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein seemed to him not sufficient to enervate the objections against taking the oath.

Ibid.

Dr. Bates bore an excellent character, and was honoured with the friendship of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbishop Tillotson. He had been offered at the restoration the deanry of Coventry and Litchfield, which he refused; and, according to Dr. Calamy, might have been afterwards raised to any bishopric in the kingdom, if he would have conformed to the established church. He resided for the latter part of his life at Hackney, near London, and died July the 19th, 1699, in the seventy-fourth year of his age. During his life he published the lives of several eminent persons, in Latin (A); and since his death his works have been printed in one volume in folio (B).

Ibid.

Mr. Howe's Funeral sermon on him. Lond. 1699. His Abridgment of Baxter, p. 516.

(A) These lives were written by different persons, and Dr. Bates collected them into one volume, intitled *Vitæ selectorum aliquot virorum, qui doctrina, dignitate, aut pietate inclaruere*. Lond. 1681, quarto. The lives are divided into three classes: the first contains the lives of princes and men of superior rank and qua-

lity. In the second class are included men of eminence in the church. And in the third, those distinguished for their learning. *Acta eruditorum*, Jan. 1683, p. 12.

(B) They consist of sermons and discourses on the most important subjects.

BATHURST (RALPH) an eminent poet, physician, and divine, born in the year 1620. He was educated in Trinity college Oxford, where he at first applied himself to the study of divinity; but afterwards to physic, and was employed as physician to the sick and wounded of the navy. After the restoration of king Charles II. he returned to the study of divinity, and having taken orders, was appointed chaplain to the king, and admitted fellow of the Royal Society. On the 10th of September, 1664, he was elected president of Trinity college; and, June the 28th, 1670, was installed dean of Wells; and in the years 1673 and 1674, he served the office of vicechancellor of the university of Oxford. In April, 1691, he was nominated by king William and queen Mary to the see of Bristol, but refused it, chusing rather to reside in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a person of great learning, and particularly celebrated for his poetical genius (A). He died June the 14th, 1704, in the eighty-fourth year of his age, and was buried in the chapel of Trinity college.

Wood's
Ath. Oxon.
vol. ii.

(A) There are published the following pieces by Dr. Bathurst:

1. *Newes from the dead, or a true and exact narration of the miraculous deliverance of Anne Green, who being executed at Oxford, December 14, 1650, afterwards revived, and, by the care of certain physicians there, is now perfectly recovered; together with the manner of her suffering, and the particular means used for her recovery. Whereunto are prefixed certain poems, casually written upon that subject.* Printed at Oxford, 1651, quarto.

2. A poem on the death of John Selden, inserted in the third part of

Miscellaneous poems. Wood, Athen. vol. ii. col. 166.

3. Several Latin poems, printed in the *Musarum Anglicanarum annalec-ta*, viz. 1. In libellum viri clarissimi Tho. Hobbi De natura hominis, 1650. 2. *Gratulatio pacis cum Fœderato Belgio stabilita Cromwello protectore*, 1654. 3. *In serenissimum regium Carolum II. Britannia suæ restitutum*, 1660. 4. *In obitum celsissimi principis Henrici ducis Glocestrensis*, 1660. 5. *Gratulatio ob auspiciousum serenissimæ principis Catharinae Lusitanæ, regi Carolo II. desponsatæ in Angliam appulsum*, 1663.

BAUDIER (MICHAEL) a gentleman of Languedoc, who lived in the reign of Lewis XIII. He wrote several historical pieces (A), which were well received, and gained him the character of being a copious and indefatigable author.

(A) Mr. Bayle mentions the following:

1. *L'histoire du Serrail.*
2. *Histoire de la religion des Turcs.*

3. *Histoire de la cour du roi de la Chine.*

4. *La vie du cardinal d'Amboise.*

5. *La vie du marechal de Thoyras.*

6. *L'histoire*

6. L'hiftoire du miniftre de Ro- ant du camp de Turin, ce qui s'eft
mie. paffe en la compagnie d'Italie del'an-
7. Le foldat Piemontais, racont- née 1640.

BAUDIUS (DOMINIC) profeffor of hiftory in the univer-
fity of Leyden, born at Liffe, the 8th of Auguft, 1561. He
began his ftudies at Aix la Chapelle, and continued them at
Leyden. He removed from thence to Geneva, where he ftu-
died divinity: after refiding here fome time, he returned
to Ghent, and from thence to Leyden, where he applied to
the civil law, and was admitted doctör of law, June 1585.
Soon after his admiſſion, he accompanied the ambaffadors from
the States to England, and during his refidence here became
acquainted with feveral perſons of diſtinction, particularly the
famous ſir Philip Sidney.

He was admitted advocate at the Hague, the 5th of Janu-
ary, 1587; but being ſoon tired of the bar, went to travel
in France, where he remained ten years. He was much
eſteemed in that kingdom, and gained many friends there.
Achilles de Harlai, firſt preſident of the parliament of Paris,
got him to be admitted advocate of the parliament of Paris in
the year 1592. In 1602, he went to England with Chriſto-
pher de Harlai, the preſident's ſon, who was ſent ambaffador
to the court of London by Henry the Great. This ſame year
Baudius having been named profeſſor of eloquence at Leyden,
went and ſettled in that univerſity. He read lectures on hi-
ſtory after the death of Morula, and was permitted alſo to
do the ſame on the civil law. In 1611, the States conferred
upon him the office of hiftoriographer in conjunction with
Meurſius; and in conſequence thereof he wrote The hiftory
of the truce. Baudius is an elegant proſe-writer, as appears
from his Letters, many of which were publiſhed after his
death. He was alſo an excellent Latin poet: the firſt edi-
tion of his poems was printed in the year 1587; they con-
ſiſt of verſes of all the different meaſures; he publiſhed ſepa-
rately a book of iambics in 1591, dedicated to cardinal Bour-
bon. Some of his poems he dedicated to the king of Eng-
land; others to the prince of Wales, in the edition of 1607,
and went over to England to preſent them.

Life of Bau-
dius before
his poems
and letters.

Baudius was a ſtrenuous advocate for a truce betwixt the
States and Spain: two orations he publiſhed on this ſubject,
though without his name, had very nigh proved his deſtruc-
tion; prince Maurice was made to believe he was affronted
in them, and the author was ſaid to have been bribed by the
French ambaffador to write upon the truce. He was obliged

to

Baud. Ep. iii.
centur. 3.
p. 519.

to write to the prince and his secretary, in order to vindicate himself. And in his vindication he laments his unhappy fate in being exposed to the malice of so many slanderers, who put wrong interpretations on his words: "It is evident (says he) that through the malignity of mankind, nothing can be expressed so cautiously by men of any character and reputation, but it may be distorted into some obnoxious sense." For what can be more absurd than the conduct of those men, who have reported that I have been bribed by the ambassador Jeannin, to give him empty words in return for his generosity to me; as if I, an obscure doctor, was an assistant to a man of the greatest experience in business." Some verses, which he wrote in praise of the marquis of Spinoia, occasioned him also a good deal of trouble; the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be seen more evidently upon what account this minister came: he gave them only to his most intimate friends. It being known however that the poem was printed, he was very near being banished for it.

Baudius was addicted to women as well as wine, to such a degree as exposed him to the public ridicule; and several sarcastical jokes were printed against him on this account: Sciooppius has been the severest writer against him. Mr. Bayle however thinks there is too much virulence in him to be credited; he remarks at the same time, that many men of learning render themselves contemptible in those places where they live, while they are admired where they are only known by their writings.

Baudius died at Leyden the 22d of August, 1613.

Calamy's
Abridgment
of Mr. Baxter's
Life, p. 9.
Lond. edit. octavo.
17c2.

BAXTER (RICHARD) an eminent nonconformist divine, born November 12, 1615, at Rowton, near High-Ercal, in Shropshire. He was unlucky as to his education, by falling into the hands of ignorant schoolmasters; neither had he the advantage of an academical education, his parents having accepted of a proposal of putting him under Mr. Wickstead, chaplain to the council of Ludlow; but it answered not their expectation; this gentleman being himself no great scholar, took little or no pains with his pupil; the only benefit he reaped was the use of an excellent library, which, by his great application, proved indeed of infinite service to him. When he had remained in this situation about a year and a half, he returned to his father's.

In 1633, Mr. Wickstead persuaded him to lay aside his studies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to Sir Henry Herbert master of the revels, by whom he was very kindly received; but in the space of a month, being tired of a court-life, he returned to the country, where he resumed his studies, and Mr. Richard Foley of Stourbridge got him appointed master of the free school at Dudley, with an assistant under him. In *Ibid.* p. 4. 1638, he applied to the bishop of Winchester for holy orders, which he received, having at that time no scruples as to conformity to the church of England. The *Et cætera* oath was what first induced him to examine into this point. It was framed by the convocation then sitting, and all persons were thereby enjoined to swear, "That they would never consent to the alteration of the present government of the church by archbishops, bishops, deans, archdeacons, etc." There were many persons who thought it hard to swear to the continuance of a church-government which they disliked; and yet they would have concealed their thoughts, had not this oath, imposed under the penalty of expulsion, compelled them to speak. Others complained of the *Et cætera*, which they said contained they knew not what. Mr. Baxter studied the best books he could find upon this subject, the consequence of which was, that he utterly disliked the oath.

In the year 1640, he was invited to be minister at Kidderminster, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which exposed him to some inconveniencies, and obliged him to retire to Gloucester, but being strongly solicited he returned to Kidderminster. However, not finding himself safe in this place, he again quitted it, and took up his residence at Coventry: here he lived in perfect quiet, preaching once every Sunday to the garrison, and once to the town's people. After Naseby fight he was appointed chaplain to colonel Whalley's regiment, and was present at several sieges. He was obliged to leave the army in the year 1657, by a sudden illness, and retired to Sir Thomas Rouse's, where he continued a long time in a languishing state of health. He afterwards returned to Kidderminster, where he continued to preach with great success. When Cromwell gained the superiority, Mr. Baxter expressed his dissatisfaction to his measures, but did not think proper to preach against him from the pulpit: once indeed he preached before the protector; he made use of the following text upon this occasion, "Now I beseech you, brethren, by the name of our Lord Jesus
Vol. II. F Christ,

“ Christ, that ye all speak the same thing, and that there be no
 “ divisions amongst you, but that ye be perfectly joined toge-
 “ ther in the same mind and in the same judgment.” He levelled
 his discourse against the divisions and distractions of the
 church. A while after Cromwell sent to speak with him: when
 he began a long and serious speech to him of God’s providence
 in the change of the government, and how God had own-
 ed it, and what great things had been done at home and
 abroad in the peace with Spain and Holland. Mr. Baxter
 told him, “ It was too great condescension to acquaint him
 “ so fully with all these matters, which were above him :
 “ but that the honest people of the land took their ancient
 “ monarchy to be a blessing, and not an evil; and humbly
 “ craved his patience, that he might ask him, how they had
 “ forfeited that blessing, and unto whom that forfeiture was
 “ made ? ” Upon this question Cromwell was awakened in-
 to some passion, and told him, “ There was no forfeiture,
 “ but God had changed it as pleased him : ” and then he let
 fly at the parliament, which thwarted him, and especially by
 name at four or five members, Mr. Baxter’s particular ac-
 quaintances, whom he presumed to defend against the pro-
 tector’s passion. A few days after he sent for him again,
 under pretence of asking him his opinion about liberty of con-
 science, at which time also he made a long tedious speech,
 which took up so much time, that Mr. Baxter desired to of-
 fer his sentiments in writing, which he did, but he says he
 questions whether Cromwell read them.

Ibid. p. 111.

Mr. Baxter came to London a little before the deposition
 of Richard Cromwell, and preached before the parliament
 the day preceding that on which they voted the king’s return.
 He preached likewise before the lord mayor at St. Paul’s a
 thanksgiving-sermon for general Monk’s success. Upon the
 king’s restoration he was appointed one of his chaplains in
 ordinary. He assisted at the conference at the Savoy as one
 of the commissioners, when they drew up a reformed liturgy.
 He was offered the bishopric of Hereford by the lord chan-
 cellor Clarendon, which he refused, and gave his lordship his
 reasons for not accepting of it, in a letter: he required no fa-
 vour but that of being permitted to continue minister at Kid-
 derminster, but could not obtain it. Being thus disappointed,
 he preached occasionally about the city of London, having
 a licence from bishop Sheldon, upon his subscribing a promise
 not to preach any thing against the doctrine or ceremonies of
 the church. May 15, 1662, he preached his farewell-sermon
 at Black friars, and afterwards retired to Acton in Middlesex.

Ibid. p. 112.

In

In 1665, during the plague, he went to Richard Hampden's, Esq. in Buckinghamshire, and when it ceased he returned to Acton. He continued here as long as the act against conventicles was in force, and when that was expired, he had so many auditors that he wanted room: hereupon, by a warrant signed by two justices, he was committed for six months to New prison gaol; but having at length procured an Habeas corpus, he was discharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London; and the times appearing more favourable about two years after, he built a meeting-house in Oxenden-street, where he had preached but once, when a resolution was formed to take him by surprize, and send him to the county gaol, on the Oxford act; which misfortune he escaped, but the person who happened to preach for him was sent to the Gate-house, where he was confined three months. After having been three years kept out of his meeting-house, he took another in Swallow-street, but was likewise prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadsworth, Mr. Baxter preached to his congregation in Southwark.

Ibid. p. 507, -
608.

In 1682, he was seized by a warrant, for coming within five miles of a corporation, and five more warrants were served upon him to distrain for 195 l. as a penalty for five sermons he had preached, so that his books and goods were sold. He was not however imprisoned on this occasion, which was owing to Dr. Thomas Cox, who went to five justices of peace, before whom he swore that Mr. Baxter was in such a bad state of health, that he could not go to prison without danger of death. In the beginning of the year 1685, he was committed to the King's Bench prison, by a warrant from the lord Chief Justice Jefferies, for his Paraphrase on the New Testament; and on the 18th of May of the same year he was tried in the court of king's bench, and found guilty. He was confined in prison two years; but in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and on the 24th of November he was discharged out of the King's Bench. He retired to a house in Charter-house-yard, where he assisted Mr. Sylvester every Sunday morning, and preached a lecture every Thursday.

Mr. Baxter died December the 8th, 1691, and was interred in Christ church, whither his corpse was attended by a numerous company of persons of different ranks, and many clergymen of the established church. He wrote a vast number of books; Mr. Long of Exeter says fourscore. Dr. Ca-

Vol. i.
p. 180.
edit. Lon.
1724.

lamy, one hundred and twenty; but the author of a note in the *Biographia Britannica* tells us he had seen an hundred and forty-five distinct treatises of Mr. Baxter's: his practical works have been published in four volumes folio. Bishop Burnet, in the History of his own times, calls him "A man of great piety; and that if he had not meddled with too many things, would have been esteemed one of the most learned men of the age; that he had a moving and pathetic way of writing, and was his whole life long a man of great zeal and much simplicity, but was unhappily subtle and metaphysical in every thing."

Autoris vita
ab ipso con-
scripta, pre-
fixa to his
Glossarium
Antiq. Brit.
Lond. 1731.
octavo.
General
Dictionary.

BAXTER (WILLIAM) nephew to Mr. Baxter mentioned in the preceding article, an eminent grammarian and critic, born in 1650, at Lanlugany in Shropshire. His education was much neglected in his younger years, for at the age of eighteen, when he went to the school at Harrow on the Hill, in Middlesex, he knew not one letter in a book, nor understood one word of any language but Welsh: but he soon retrieved his lost time, and became a man of great learning. He applied chiefly to the study of antiquities and philology, in which he composed several books. In 1679, he published a Grammar on the Latin tongue (A); and in 1695, an edition of Anacreon with notes (B), which was afterwards reprinted in 1710, with considerable improvements. In 1701, his edition of Horace made its appearance (C); and in 1719, he published his Dictionary of the British antiquities (D). His

(A) The title at large is as follows:

De analogia, five arte linguæ Latinæ commentariolus; in quo omnia, etiam reconditoris grammaticæ elementa, ratione nova tractantur, et ad brevissimos canones rediguntur. In usum provectionis adolescentiæ. Opera Wilhelmî Baxteri philistoris. Lond. 1679, duodecimo.

(B) Anacreontis Teii carmina. Plurimis quibus hætenus scatebant mendis purgavit, turbata metra restituit, notasque cum nova interpretatione literali adjecit Willielmus Baxter. Subjiciuntur etiam duo vetustissima poetice Sapphus elegantissima odaria, una cum correptione Isaaci Vossii, et Theocriti Anacreonticum in mortuum Adonin. Lond. 1697 et 1710, octavo.

(C) The second edition was finished by him but a few days before his death, and published under this title:

Q. Horatii Flacci Eclogæ, una cum scholiis perpetuis, tam veteribus quam novis. Adjecit etiam, ubi visum est, et sua, textumque ipsum plurimis locis vel corruptum ver turbatum restituit Willielmus Baxter, octavo.

(D) Under the title of Glossarium antiquitatum Britannicarum, five syllabus etymologicus antiquitatum veteris Britannicæ atque Ibernicæ, temporibus Romanorum. Authore Willielmo Baxter Cornavio scholæ Merciariorum præfecto, octavo. Dedicated to Richard Mead M. D.

Glossary, or dictionary of the Roman Antiquities, which goes no farther than the letter A, was published in 1726, by the reverend Mr. Moses Williams (E); and in 1732, he put out proposals for printing his notes on Juvenal (F). Mr. Baxter had also a share in the English translation of Plutarch by several hands. He was a great master of the ancient British and Irish tongues, and well skilled in the Latin and Greek as well as the northern and eastern languages. He kept a correspondence with most of the learned men of his time, especially with the famous antiquarian Mr. Edward Lhwyd. Some of Mr. Baxter's letters to him are published in his *Glossarium antiquitatum Romanarum*. There are likewise in the *Philosophical Transactions* two letters of his to Dr. Harwood, No. 306, one concerning the town of Veroconium or Wroxeter in P. 2236. Shropshire, and the other concerning the hypocausta or sweating-houses of the ancients; and another to Dr. Hans Sloane, secretary to the Royal Society, containing an abstract of Mr. Lhwyd's *Archæologia Britannica*. P. 2436.

Mr. Baxter spent most of his life in the useful though irksome employment of teaching youth; for some years he kept a boarding school at Tottenham High-crofs in Middlesex, where he remained till he was chosen master of the Mercers school in London. In this situation he continued above twenty years, but resigned before his death, which happened on the 31st of May, 1723, in the seventy-third year of his age.

(E) It was published under the title of *Reliquiæ Baxterianæ*, sive *Willielmi Baxteri opera posthuma*. Præmittitur eruditi auctoris vitæ a seipso conscriptæ fragmentum.

It was republished in 1731, with this title, *Glossarium antiquitatum Romanarum*, a Willielmo Baxter, Cornuaviæ, scholæ Merciariorum præfetto. Accedunt eruditi auctoris vitæ

a seipso conscriptæ fragmentum, et selectæ quædam ejusdem epistolæ. Lond.

(F) Under this title, *Gulielmi Baxteri quæ supersunt enarratio et notæ in D. Junii Juvenalis Satyras*. Accedit rerum et verborum observatione digniorum quæ in iisdem occurrunt, index locupletissimus. Accurante Gulielmo Mose A. M. R. S. Soc.

BAYLE (PETER) author of the Historical and critical dictionary, born November 18, 1647, at Carla, a small town in the county of Foix. He was the son of John Bayle, a protestant minister. Peter gave early proofs of a fine genius, which his father cultivated with the utmost care: he himself taught him the Latin and Greek languages, and sent him to the protestant academy at Puylaurens in February 1666. In September following, during the vacation, he made a visit to his father; but he applied so closely to his studies, that it brought upon him an illness which kept him at Carla above
F 3 eighteen

See the English Translat. of Maimieux's Life of Bayle, p. 3.

Ibid. p. 2.

eighteen months. Upon his recovery he returned to Puylaurens to prosecute his studies. After having studied some time at this academy, he resolved to go to Toulouse. He accordingly went thither in February 1669, and attended the lectures in the Jesuits college. The controversial books which Mr. Bayle read at Puylaurens raised several scruples in his mind in regard to the protestant religion; his doubts were increased by some disputes he had with a priest, who lodged in the same house with him at Toulouse. He thought the protestant tenets were false, because he could not answer all the arguments raised against them, so that about a month after his arrival at Toulouse he embraced the Roman catholic religion. This was matter of great concern to all his relations. Mr. Bertier, bishop of Rieux, rightly judging, that after this step young Bayle had no reason to expect any assistance from his relations, took upon him the charge of his maintenance. They piqued themselves much at Toulouse upon the acquisition of so promising a young man. When it came to his turn to defend theses publicly, the most distinguished persons of the clergy, parliament, and city assisted there, so that there had hardly ever been seen in the university a more splendid and numerous audience. The theses were dedicated to the Virgin, and adorned with her picture, which was ornamented with several emblematical figures, representing the conversion of the respondent.

Ibid.

Some time after Mr. Bayle's conversion Mr. Naudis de Bruguiere, a young gentleman of great wit and penetration, and a relation of his, happened to come to Toulouse, where he lodged in the same house with Mr. Bayle. They disputed warmly about religion, and after having pushed the arguments on both sides with great vigour, they used to examine them over again coolly. These familiar disputes often puzzled Mr. Bayle, and made him distrust several opinions of the church of Rome, so that he secretly condemned himself for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouse, whom Mr. Bayle's father had desired to visit him, hoping he would in a little time gain his confidence; and this gentleman so far succeeded, that young Bayle one day owned to him, that he had been a little too hasty in entering into the church of Rome, since he now found several of her doctrines which appeared contrary to reason and Scripture. August 1670, he departed secretly from Toulouse, where he had staid eighteen months, and retired to Mazeres in the Lauragais, to a country house of Mr. du Vivie. His elder brother came there the day

day after, with some ministers of the neighbourhood; and next day Mr. Rival, minister of Saverdun, received his abjuration in presence of his elder brother and two other ministers, and the same day they obliged him to set out for Geneva. Soon after his arrival here, Mr. de Normandie, a syndic of the republic, having heard of his great character and abilities, employed him as tutor to his sons. Mr. Basnage at that time lodged with this gentleman, and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Basnage's recommendation he entered into the family of the count de Dhona lord of Copet, as tutor to his children; but not liking the solitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's son: but he tired soon also of this place. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruigny, was chosen tutor to messieurs de Beringhen, brothers to M. de Beringhen, counsellor in the parliament of Paris.

Some months after he had gone to Paris, there being a vacancy of a professorship of philosophy at Sedan, Mr. Basnage proposed Mr. Bayle to Mr. Jurieu, who promised to serve him to the utmost of his power, and desired Mr. Basnage to write to him to come immediately to Sedan. But Mr. Bayle excused himself, fearing lest if it should be known that he had changed his religion, which was a secret to every body in that country but Mr. Basnage, it might bring him into trouble, and the Roman catholics from thence take occasion to disturb the protestants at Sedan. Mr. Jurieu was extremely surprized at his refusal; and even when Mr. Basnage communicated the reason, he was of opinion it ought not to hinder Mr. Bayle's coming, since he and Mr. Basnage being the only persons privy to the secret, Mr. Bayle could run no manner of danger. Mr. Basnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raise prejudices against Mr. Bayle, because he was a stranger. But the affair being left to be determined by dispute, and the candidates having agreed to make their theses without books or preparation, Mr. Bayle defended his theses with such perspicuity and strength of argument, that notwithstanding all the interest of his adversaries, the senate of the university determined it in his favour; and notwithstanding the opposition Mr. Bayle met with upon his

Bayle's Letters to Mess. Constant and Minutoli.

Ibid.

Ibid.

first coming to Sedan, his merit soon procured him universal esteem.

In the year 1680, an affair of the duke of Luxemburgh made a great noise: he had been accused of impieties, force-ry, and poisonings, but was acquitted, and the process against him suppressed. Mr. Bayle having been at Paris during the harvest vacation, had heard many particulars concerning this affair. He composed an harangue on the subject, wherein the marshal is supposed to vindicate himself before his judges. This speech is a smart satire upon the duke and some other persons. He afterwards wrote one more satirical, by way of criticism upon the harangue. He sent these two pieces to Mr. Minutoli, desiring his opinion of them; and, that he might speak his mind more freely, he concealed his being the author. Let. Mar. 24 About this time father de Valois, a Jesuit of Caen, published a book, wherein he maintained that the sentiments of M. des Cartes concerning the essence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the subject of the eucharist. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had incontestably proved the point in question, to wit, that M. des Cartes principles were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occasion from thence to write his "Sentimens de M. des Cartes touchant l'essence, etc." wherein he maintained Des Cartes's principles, and answered all the arguments by which father de Valois had endeavoured to confute them.

The great comet which appeared December 1680, having filled the generality of people with fear and astonishment, induced Mr. Bayle to think of writing a letter on this subject to be inserted in the *Mereure Galant*; but finding he had such abundance of matter as exceeded the bounds of a letter for that periodical work, he resolved to print it by itself, and accordingly sent it to M. de Vise, desiring him to give it to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was necessary; but M. de Vise having returned for answer, that M. de la Reynie being unwilling to take upon him the consequences of printing it, it would be necessary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The protestants in France were at this time in a distressed situation; not a year passed without some infringement of the edict

edict of Nantz, and it was at length resolved to shut up their academies. That at Sedan was accordingly suppressed by an arret of Lewis XIV. dated the 9th of July, 1681. Mr. Bayle staid six or seven weeks at Sedan after the suppression of the academy, expecting letters of invitation from Holland; but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the same month, not being determined whether he should go to Rotterdam or England, or continue in France; but whilst he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly set out, and arrived there the 30th of October, 1681. He was appointed professor of philosophy and history, with a salary of five hundred guilders per annum. The year following he published his Letter concerning comets. And father Maimbourg having published about this time his History of Calvinism, wherein he endeavours to draw upon the protestants the contempt and resentment of the catholics, Mr. Bayle wrote a piece to confute his History: in this he has inserted several circumstances relating to the life and disputes of Mr. Maimbourg, and has given a sketch of his character, which is thought to have a strong likeness.

The reputation which Mr. Bayle had now acquired, induced the States of Friezland, in 1684, to offer him a professorship in their university; but he wrote them a letter of thanks, and declined the offer. This same year he began to publish his *Nouvelles de la republique des lettres*; and the year following he wrote a second part to his *Censure* on the history of Mr. Maimbourg.

In 1686, he was drawn into a dispute in relation to the famous Christina queen of Sweden: in his *Journal* for April, he took notice of a printed letter, supposed to have been wrote by her Swedish majesty to the chevalier de Terlon, wherein she condemns the persecution of the protestants in France. He inserted the letter itself in his *Journal* for May, and in that of June following he says, "What we hinted at in our last month, is confirmed to us from day to day, that Christina is the real author of the letter concerning the persecutions in France, which is ascribed to her: it is a remainder of protestantism." Mr. Bayle received an anonymous letter, the author of which

Ibid. p. 30.

says, that he wrote to him of his own accord, being in duty bound to it, as a servant of the queen. He complains that Mr. Bayle, speaking of her majesty, called her only Christina, without any title; he finds also great fault with his calling the letter "a remainder of protestantism." He blames him

him likewise for inserting the words "I am," in the conclusion of the letter. "These words (says this anonymous writer) are not her majesty's; a queen, as she is, cannot employ these words but with regard to a very few persons, and Mr. de Terlon is not of that number." Mr. Bayle wrote a vindication of himself as to these particulars, with which the author of the anonymous letter declared himself satisfied, excepting what related to "the remainder of protestantism." He would not admit of the defence with regard to that expression; and, in another letter, advised *Ibid. p. 32.* him to retract that expression. He adds in a postscript, "You mention in your Journal of August, a second letter of the queen, which you scruple to publish. Her majesty would be glad to see that letter, and you will do a thing agreeable to her, if you would send it to her. You might take this opportunity of writing to her majesty. This counsel may be of some use to you, do not neglect it." *Ibid. p. 35.* Mr. Bayle took the hint, and wrote a letter to her majesty, dated the 14th of November, 1686, to which the queen, *Ibid. p. 34.* on the 14th of December, wrote the following answer:

"Mr. Bayle,

"I have received your excuses, and am willing you should know by this letter, that I am satisfied with them. I am obliged to the zeal of the person, who gave you occasion of writing to me; for I am very glad to know you. You express so much respect and affection for me, that I pardon you sincerely; and I would have you know, that nothing gave me offence but that Remainder of protestantism, of which you accused me. I am very delicate on that head, because no body can suspect me of it, without lessening my glory, and injuring me in the most sensible manner. You would do well, if you should even acquaint the public with the mistake you have made, and with your regret for it. This is all that remains to be done by you, in order to deserve my being entirely satisfied with you.

"As to the letter which you have sent me, it is mine without doubt; and since you tell me that it is printed, you will do me a pleasure if you send me some copies of it. As I fear nothing in France, so neither do I fear any thing at Rome. My fortune, my blood, and even my life, are entirely devoted to the service of the church; but I flatter nobody, and will never speak any thing but the truth. I am obliged to those who have been pleased to publish my letter, for I do not at all disguise my sentiments.

ments. I thank God, they are too noble and too honourable to be disowned. However, it is not true, that this letter was written to one of my ministers. As I have every where enemies, and persons who envy me, so I in all places have friends and servants; and I have possibly as many in France, notwithstanding of the court, as any where in the world. This is purely the truth, and you may regulate yourself accordingly.

“ But you shall not get off so cheap as you imagine. I will enjoin you a penance; which is, that you will henceforth take the trouble of sending me all curious books that shall be published in Latin, French, Spanish, or Italian, on whatever subject or science, provided they are worthy of being looked into; I do not even except romances or satires: and above all, if there are any books of chemistry, I desire you may send them to me as soon as possible. Do not forget likewise to send me your Journal. I shall order that you be paid for whatever you lay out, do but send me an account of it. This will be the most agreeable and most important service that can be done me. May God prosper you.

CHRISTINA ALEXANDRA.”

It now only remained that Mr. Bayle should acquaint the public with the mistake he had made, and his regret for it, in order to merit that princess's entire satisfaction. This he did in the beginning of his Journal of the month of January, 1687. “ We have been informed to our incredible satisfaction (says he) that the queen of Sweden having seen the ninth article of the Journal of August, 1686, has been pleased to be satisfied with the explanation we gave there. Properly, it was only the words Remainder of Protestantism, which had the misfortune to offend her majesty; for as her majesty is very delicate on that subject, and desires that all the world should know, that after having carefully examined the different religions, she had found none to be true but the Roman catholic, and that she has heartily embraced it, it was injurious to her glory to give occasion for the least suspicion of her sincerity. We are therefore very sorry that we have made use of an expression, which has been understood in a sense so very different from our intention; and we would have been very far from making use of it, if we had foreseen that it was liable to any ambiguity: for besides the respect which we, together with all the world, owe to so great a queen, who has been the

“ admiration

" admiration of the universe from her earliest days, we join
 " with the utmost zeal in that particular obligation which all
 " men of letters are under to do her homage, because of the
 " honour she has done the sciences, by being pleased tho-
 " roughly to examine their beauties, and to protect them in
 " a distinguishing manner."

The persecution which the protestants at this time suffered in France affected Mr. Bayle extremely. He made occasionally some reflections on their sufferings in his Journal; and he wrote a pamphlet also on the subject. Sometime after he published his *Commentaire philosophique*, upon these words, "Compel them to come in:" but the great application he gave to this and his other works, threw him into a fit of sickness, which obliged him to discontinue his *Literary Journal*. Being advised to try a change of air, he left Rotterdam on the 8th of August, and went to Cleves, whence, after having continued some time, he removed to Aix la Chapelle, and
ibid. p. 37. from thence returned to Rotterdam on the 18th of October. In the year 1690, the famous book, entitled, *Avis aux réfugiés*, etc. made its appearance; Mr. Jurieu, who took Mr. Bayle for the author thereof, wrote a piece against it, and he prefixed an advice to the public, wherein he calls Mr. Bayle a profane person, and a traitor engaged in a conspiracy
ibid. p. 51. against the state. As soon as Mr. Bayle had read this libel against him, he went to the Grand Schout of Rotterdam, and offered to go to prison, provided his accuser would accompany him, and undergo the punishment he deserved, provided the accusation was found unjust. He published also an answer to Mr. Jurieu's charge; and as his reputation, nay his very life was at stake in case the accusation of treason was proved, he therefore thought himself not obliged to keep any terms with his accuser, and attacked him with the utmost severity. Mr. Jurieu lost all patience; he applied himself to the magistrates of Amsterdam, who advised him to a reconciliation with Mr. Bayle, and enjoined them not to publish any thing against each other till
ibid. p. 52. it was examined by Mr. Boyer, the pensioner of Rotterdam. But notwithstanding this prohibition, Mr. Jurieu attacked Mr. Bayle again with so much passion, that he forced him to write a new vindication of himself.

In November, 1690, Mr. de Beauval advertised in his *Journal*, A scheme for a critical dictionary. This was the work of Mr. Bayle. The articles of the three first letters of the alphabet were already prepared; but a dispute happening betwixt him and Mr. de Beauval, obliged him for some time to lay aside the work.

work. Nor did he resume it till May, 1692, when he published his scheme; but the public not approving of his plan, he threw it into a different form, and the first volume was published in August, 1695, and the second the October following. The work was extremely well received by the public, but it engaged him in fresh disputes, particularly with M. Jurieu and the abbe Renaudot. Mr. Jurieu published a piece, wherein he endeavoured to engage the ecclesiastical assemblies to condemn the Dictionary; he presented it to the senate sitting at Delft, but they took no notice of the affair. The consistory of Rotterdam granted Mr. Bayle a hearing; and after having heard his answers to their remarks on his Dictionary, declared themselves satisfied, and advised him to communicate this to the public. Mr. Jurieu made another attempt with the consistory in 1698; and so far he prevailed with them, that they exhorted Mr. Bayle to be more cautious with regard to his principles in the second edition of his Dictionary, which was published in 1702, with many additions and improvements.

Mr. Bayle was a most laborious and indefatigable writer. In one of his letters to Maizeaux, he says, that since his twentieth year he hardly remembers to have had any leisure. His intense application contributed perhaps to impair his constitution, for it soon began to decline. He had a decay of the lungs, which weakened him considerably, and as this was a distemper which had cut off several of his family, he judged it to be mortal, and would take no remedies. He died the 28th of December, 1706, after he had been writing the greatest part of the day. He wrote several books besides what we have mentioned, many of which were in his own defence against attacks he had received from the abbe Renaudot, Mr. Clerc, M. Jaquelot, and others; a particular account of his works may be seen in the sixth volume of Niceron. Among the productions which do honour to the age of Lewis XIV. Mr. Voltaire has not omitted the Critical Dictionary of our author: "It is the first work of the kind (he says) in which a man may learn to think." He censures indeed those articles, which contain only a detail of minute facts, as unworthy either of Bayle, an understanding reader, or posterity. In placing him, continues the same author, amongst the writers who do honour to the age of Lewis XIV. notwithstanding his being a refugee in Holland, I only conform to the decree of the parliament of Thoulouse, which, when it declared his will valid in France, notwithstanding the rigour of the laws, expressly

expressly said, "that such a man could not be considered as
"a foreigner."

BEATON, or BETON (DAVID) archbishop of St. Andrew's, in Scotland, and cardinal of the Roman church, born in the year 1494, and educated in the university of St. Andrew's. He was afterwards sent over to the university of Paris, where he studied divinity; and when he had attained a proper age, entered into holy orders. In the year 1519, he was appointed resident at the court of France; about the same time his uncle James Beaton, archbishop of Glasgow, conferred upon him the rectory of Campsaw; and in the year 1523, his uncle being then archbishop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528, was made lord privy seal. In 1533, he was sent again to France, in conjunction with sir Thomas Erskine, to confirm the leagues subsisting betwixt the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of his Christian majesty; but the princess being at this time in a very bad state of health, the marriage could not then take effect. During his residence however at the French court, he received many favours from his Christian majesty. King James having gone over to France, had the princess Magdalene given him in person, whom he espoused on the first of January, 1537. Beaton returned to Scotland with their majesties, where they arrived the 29th of May; but the death of the queen having happened the July following, he was sent over again to Paris, to negotiate a second marriage for the king with the lady Mary, daughter to the duke of Guise; and during his stay at this time at the court of France, he was consecrated bishop of Mirepoix. All things being settled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great splendor and magnificence in the abbey church of Holy-rood-house.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbishop; and in order to strengthen the popish interest in Scotland, pope Paul III. raised him to a cardinalship, by the title of St. Stephen in Monte Caelio, on the 20th of December, 1538. King Henry VIII. having intelligence of the ends proposed by the pope in creating him a cardinal, sent a very able minister to king James, with particular instructions to carry on a deep scheme

Keith's
Hist. of the
Affairs of
Church and
State in
Scotland,
vol. i. b. i.
cap. iv.
p. 44. edit.
Edinburgh,
1734.

Ibid.

Dempster,
Hist. Eccles.
Gen. Scot.
lib. ii. p. 88.

scheme to procure the cardinal's disgrace ; but it did not take effect. A few months after, the old archbishop dying, the cardinal succeeded, and it was upon this promotion that he began to shew his warm and persecuting zeal for the church of Rome. Soon after his installment, he got together, in the cathedral of St. Andrew's, a great confluence of persons of the first rank, both clergy and laity, to whom, from a throne erected for the purpose, he made a speech, wherein he represented to them the danger wherewith the church was threatened by the increase of heretics, who had the boldness to profess their opinions, even in the king's court ; where, said he, they find but too great countenance ; and he mentioned by name sir John Borthwick, whom he had caused to be cited to that diet, for dispersing heretical books and holding several opinions contrary to the doctrine of the Roman church. Then the articles of accusation were read against him, and sir John appearing neither in person nor by proxy, was declared a heretic, his goods confiscated, and himself burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who sent him into Germany, in his name, to conclude a treaty with the protestant princes of the empire. Sir John Borthwick was not the only person proceeded against for heresy ; several others were also prosecuted, and amongst the rest, George Buchanan the celebrated poet and historian : and as the king left all to the management of the cardinal, it is hard to say to what lengths such a furious zealot might have gone, had not the king's death put a stop to his arbitrary proceedings.

See sir Ralph Sadler's Let. p. 31—36.

Keith, vol. i. p. 10.

When the king died, there being none so near him as the cardinal, it was from thence suggested by his enemies, that he had forged his will ; and it was set aside, notwithstanding he had had it proclaimed over the cross of Edinburgh, in order to establish the regency in the earls of Argyle, Huntley, Arran, and himself. He was excluded from the government, and the earl of Arran was declared sole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the English interest, who after having sent the cardinal prisoner to Blackness castle, managed the public affairs as they pleased. Things did not remain long however in this situation, for the ambitious enterprising cardinal, though confined, raised so strong a party, that the regent, knowing not how to proceed, began to dislike his former system, and having at length resolved to abandon it, released the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted

Buch. Hist. lib. xv.

Sadler's Letters, p. 71, 169.

admitted of the council, and had the high office of chancellor conferred upon him; and such was now his influence with the regent, that he got him to solicit the court of Rome to appoint him legate a latere from the pope, which was accordingly done.

His authority being now firmly established, he began again to promote the popish cause with his utmost efforts. Towards the end of the year 1545, he visited some parts of his diocese, attended with the lord governor, and several of the nobility, and ordered several persons to be executed for heresy. In the beginning of the year 1546, he summoned a provincial assembly of the clergy at the Black Friars in Edinburgh, in order to concert measures for restraining heresy. How far they proceeded is uncertain, but it is generally allowed that the cardinal was diverted from the purposes he had then in hand, by information he received of Mr. George Wishart, the most famous protestant preacher in Scotland, being at the house of Mr. Cockburn at Ormiston. The cardinal, by an order from the governor, which was indeed with difficulty obtained, caused him to be apprehended. He was for some time confined in the castle of Edinburgh, and was removed from thence to the castle of St. Andrew's. The cardinal having resolved to proceed without delay to his trial, summoned the prelates to St. Andrew's. At this meeting the archbishop of Glasgow gave as his opinion that application should be made to the governor, to grant a commission to some nobleman to try so famous a prisoner, that the whole blame might not lye upon the clergy. He was accordingly applied to, and notwithstanding his refusal, and his message to the cardinal, not to precipitate the trial, and notwithstanding Mr. Wishart's appeal, as being the governor's prisoner, to a temporal jurisdiction, yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's. He died with amazing firmness and resolution: it is averred by some writers, that he prophesied in the midst of the flames, not only the approaching death of the cardinal, but the circumstances also that should attend it (A). This prophecy however is called in question by others,

who

Spottiswood
and Keith.

(A) Mr. George Buchanan, after having given an account of the manner in which Mr. Wishart spent the morning of his execution, proceeds thus: "A while after two executioners were sent to him by the cardinal;

" one of them put a black linen shirt upon him, and the other bound many little bags of gunpowder to all the parts of his body. In this dress they brought him forth, and commanded him to stay in the governor's

who treat it as a story invented after the cardinal's death (s).
This proceeding made a great noise throughout the kingdom;

" verner's outer chamber, and at the
" same time they erected a wooden
" scaffold in the court before the
" castle, and made up a pile of
" wood. The windows and balconies over against it were all hung
" with tapestry and silk hangings,
" with cushions for the cardinal and
" his train, to behold and take pleasure in the joyful sight, even the
" torture of an innocent man; thus
" courting the favour of the people
" as the author of so notable a deed.
" There was also a great guard of
" soldiers, not so much to secure the
" execution, as for a vain ostentation of power: and beside, brass
" guns were placed up and down in
" all convenient places of the castle.
" Thus, while the trumpets sounded,
" George was brought forth,
" mounted the scaffold, and was
" fastened with a cord to the stake,
" and having scarce leave to pray
" for the church of God, the executioners fired the wood, which immediately taking hold of the powder that was tied about him, blew it up into flame and smoke. The
" governor of the castle, who stood
" so near that he was singed with
" the flame, exhorted him in a few
" words to be of good cheer, and to
" ask pardon of God for his offences.
" To whom he replied: This flame
" occasions trouble to my body indeed, but it hath in no wise broken
" my spirit; but he who now
" looks down so proudly upon me
" from yonder lofty place (pointing
" to the cardinal) shall ere long be
" as ignominiously thrown down,
" as now he proudly lolls at his
" ease. Having thus spoken, they
" straitened the rope which was tied
" about his neck, and so strangled
" him; his body in a few hours being
" consumed to ashes in the
" flame." Buch. Hist. Scot. lib. xv.
p. 194.

(s) Archbishop Spottiswood and
Mr. Petrie follow Buchanan in re-

gard to the circumstances of Mr.
Wishart's death and his prophecy.
On the other side, Mr. Keith suggests
that the story is very doubtful, if not
very false. " I confess (says he) I
" give but small credit to this,
" and to some other persons that
" suffered for religion in our country,
" and which upon that account I
" have all along omitted to narrate.
" I own I think them ridiculous
" enough, and seemingly contrived,
" at least magnified, on purpose to
" render the judges and clergymen
" of that time odious and despicable
" in the eyes of men. And as to this
" passage concerning Mr. Wishart,
" it may be noticed, that there is
" not one word of it to be met with
" in the first edition of Mr. Knox's
" History; and if the thing had been
" true in fact, I cannot see how Mr.
" Knox, who was so good an acquaintance of Mr. Wishart's,
" and no farther distant from the
" place of his execution than East
" Lothian, and who continued some
" months along with the murderers
" of cardinal Beaton in the castle of
" St. Andrew's, could either be
" ignorant of the story, or neglect
" in history so remarkable a prediction. And it has even its own
" weight, that sir David Lindsay,
" who lived at that time, and wrote
" a poem called The tragedy of cardinal
" Beaton, in which he rakes
" together all the worst things that
" could be suggested against this
" prelate, yet makes no mention, either
" of his glutting himself inhumanly
" with the spectacle of Mr.
" Wishart's death, nor of any prophetic
" intermination made by
" Mr. Wishart concerning the cardinal;
" nor does Mr. Fox take notice of either of these circumstances;
" so that I am much of the mind, that it has been a story
" trumped up a good time after the
" murder." Keith's Hist. of the
Church of Scotland, p. 42.

the zealous papists applauded his conduct, and the protestants exclaimed against him as a murderer; the cardinal however was pleased with himself, imagining he had given a fatal blow to heresy, and that he had struck a terror into his enemies.

Buch. hist.
lib. 15.

Soon after the death of Mr. Wiseheart, the cardinal went to Finhaven, the seat of the earl of Crawford, to solemnize a marriage, between the eldest son of that nobleman and his daughter Margaret: Whilst he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottish coasts. Upon this he immediately returned to St. Andrews, and appointed a day for the nobility and gentry of that country, which lies much exposed to the sea, to meet and consult what was proper to be done upon this occasion. He likewise began to fortify his own castle much stronger than ever it had been before. Whilst he was busy about these matters, there came to him Norman Lesley, eldest son to the earl of Rothes, to solicit him for some favour, who having met with a refusal, was highly exasperated thereby, and went away in great displeasure. His uncle Mr. John Lesley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew, who being passionate, and of a daring spirit, he entered into a conspiracy with his uncle and some other persons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The first thing they did was to seize the porter of the castle, and to secure the gate: they then turned out all the servants and several workmen. This was performed with so little noise, that the cardinal was not waked till they knocked at his chamber door, upon which he cried out, Who is there? John Lesley answered, My name is Lesley; Which Lesley? replied the cardinal, Is it Norman? It was answered, that he must open the door to those who were there; but being afraid, he secured the door in the best manner he could. Whilst they were endeavouring to force it open, the cardinal called to them "Will you have my life?" John Lesley answered, "Perhaps we will:" Nay, replied the cardinal, swear unto me and I will open it. Some authors say, that upon a promise being given, that no violence should be offered, he opened the door; but however this be, as soon as they entered, John Lesley smote him twice or thrice, as did likewise Peter Carwichael; but James Melvil, as Mr. Knox relates the fact, perceiving them to be in choler, said, "This work,

Hist. of the
reformation of
Scotland.

“ work, and judgment of God, although it be secret, ought
 “ to be done with greater gravity ; and presenting the point
 “ of his sword said, Repent thee of thy wicked life, but
 “ especially of the shedding of the blood of that notable in-
 “ strument of God, Mr. George Wiseheart, which albeit
 “ the flame of fire consumed before men, yet cries it for
 “ vengeance upon thee ; and we from God are sent to re-
 “ venge it. For here, before my God, I protest, that nei-
 “ ther the hatred of thy person, the love of thy riches,
 “ nor the fear of any trouble thou could’st have done to me
 “ in particular, moved or moveth me to strike thee ; but
 “ only because thou hast been, and remainest an obstinate
 “ enemy against Christ Jesus and his holy gospel.” After
 having spoke thus, he stabbed him twice or thrice through the
 body : thus fell that famous prelate, a man of great parts,
 but his pride and ambition boundless. “ It frequently happens,
 (says the author of a supplement to Dempster’s Hist. eccles.
 gent. Scot.) that the same great qualities of mind, which en-
 able a man to distinguish himself by the splendor of his vir-
 tues, are so overstrained or corrupted, as to render him no
 less notorious for his vices. Of this we have many instances
 in antient writers, but none by which it is more clearly dis-
 played, than in the character of cardinal Beaton, whose
 violent death had this in it singular, that his enemies knew
 no way to remove him from his absolute power ; but that
 he was indefatigable in business, and managed it with great
 care ; he understood the interests of the courts of Rome,
 France and Scotland, better than any man of his time, and
 was perfectly acquainted with the temper, influence, and
 weight of all the nobility of his own country. In time of
 danger, he shewed great prudence and steadiness of mind,
 and in his highest prosperity, discovered nothing of vanity,
 or giddiness. He was a zealous churchman, and thought
 severity the only weapon which could combat heresy. His
 failings were many, and his vices scandalous. His pride
 was so great, that he quarrelled with the archbishop of Glas-
 gow in his city, and pushed his quarrel so far, that their men
 fought in the very church. His ambition was immoderate,
 for he took into his own hands the management of the affairs
 of the kingdom, civil and ecclesiastical. He made no scruple
 of sowing discord among his enemies, that he might reap
 security from their disputes. His jealousy of the governor
 was such, that he kept his eldest son as a hostage in his house,
 under pretence of taking care of his education. In a word
 (continues the same author) had his probity been equal to

his parts, had his virtues come up to his abilities, his end had been less fatal, and his memory without blemish. As it is, we ought to consider him as an eminent instance of the brightest human faculties, and the instability of what the world calls his fortune."

BEAUMONT (Sir JOHN) son of Francis Beaumont, one of the judges of the Common-pleas, in the reign of queen Elizabeth, and brother to the celebrated dramatic Poet, Francis Beaumont. He was born in the year 1582, at Grace-Dieu, in Leicestershire, and was admitted gentleman commoner of Broadgate's-hall, in Oxford, the beginning of Lent-term, 1596. After having spent three years at the university, he removed to one of the inns of court in London. But he soon quitted the study of the law, and retired to Leicestershire, where he married a lady of the Fortescue family. In 1626, he was knighted by king Charles: in the youthful part of his life he applied himself to poetry, and published several pieces. The following verses are written in praise of his poems by Ben Johnson.

This Book will live ; it hath a genius: This
 Above his reader, or his praiser is.
 Hence then, prophane : here needs no words expence,
 In bulwarks, rav'lings, ramparts, for defence ;
 Such as the creeping common Pioneers use,
 When they do sweat to fortify a muse.
 Tho' I confesse Beaumont's book to be
 The bound and frontier of our poetry,
 And doth deserve all monuments of praise,
 That art, or engine, on the strength can raise,
 Yet who dares offer a redoubt to reare,
 To cut a dyke, or stick a stake up, here,
 Before this work, where envy hath not cast
 A trench against it, nor a batt'ry plac'd ?
 Stay till she make her vain approaches ; then
 If maimed she come off, 'tis not of men
 This fort of so impregnable access,
 But higher pow'r, as spight could not make less,
 Nor flatt'ry, but secured by th' author's name,
 Defies what's cross to piety or good fame,
 And like a hallow'd temple, free from taint
 Of ethnicism, makes his muse a saint.

Sir John died in the winter of 1628, and was buried in the church of Grace-Dieu, leaving behind him three sons. Michael Drayton has dropped a hint concerning the cause of his death, but it is not easily to be understood.

Thy care for that, which was not worth thy breath,
Brought on too soon thy much-lamented death ;
But heaven was kind, and would not let thee see
The plagues that must on this nation be,
By whom the muses have neglected been,
Which shall add weight and measure to their sin.

Sir John wrote the Crown of thorns a poem, in eight books, (Wood. Athen. Oxon. vol. 1. col. 521.) which is celebrated by one Thomas Hawkings in a copy of verses, prefixed to Sir John's poems. The lines are these.

Like to the Bee, thou did'st those flowers select
That most the tasteful palate might affect,
With pious relishes of things divine,
And discomposed sense with peace combine :
Which in thy Crown of thorns we may discern,
Framed as a model for the best to learn,
That verse may virtue teach, as well as prose,
And minds with native force to good dispose ;
Devotion stir, and quicken cold desires,
To entertain the warmth of holy fires.

There is extant likewise a miscellany of his, intitled Bosworth Field, with a taste of variety of other poems.

He has left us also the following translations from the latin poets, (viz.) Virgil's 4th eclogue, Horace's 6th satire of the second book, his twenty-ninth ode of the third book, and his epode. Juvenal's tenth satire, and Persius's second satire. Ausonius's sixteenth Idyll, and Claudian's epigram of the old man of Verona.

The rest of his pieces are either on religious subjects, or of a moral kind.

BEAUMONT and FLETCHER, two celebrated English dramatic writers, who flourished in the reign of James I. and so closely connected as authors, that it has been judged not improper to give them under one article.

Mr. Francis Beaumont was descended from an antient family of his name at Grace-dieu in Leicestershire, where

86 BEAUMONT *and* FLETCHER.

Jacob's poetical register, vol. 2. p. 103. he was born about the year 1585 or 1586, in the reign of queen Elizabeth. His grand-father, John Beaumont, was master of the rolls, and his father Francis Beaumont one of the judges of the common-pleas. He was educated at Cambridge, and afterwards admitted of the Inner Temple, but it does not appear that he made any proficiency in the law, his passion for the muses being such, as made him entirely devote himself to poetry. He died in March 1615, before he was thirty years of age, and was buried the ninth of the same month in the entrance of St. Benedict's chapel, within St. Peter's, Westminster. There is no inscription on his tomb, but there are two epitaphs to his memory, one by his elder brother sir John Beaumont, which is as follows :

Sir John
Beaumont's
Bofworth-
field.
London,
1629 12mo
p. 164.

On death, thy murderer, this revenge I take,
I slight his terror, and just question make,
Which of us two the best precedence have,
Mine to this wretched world, thine to the grave.
Thou should'st have followed me, but death, to blame,
Miscalculated years, and measured age by fame.
So dearly hast thou bought thy precious lines ;
Their praise grew swiftly, so thy life declines.
Thy muse, the hearer's queen, the reader's love,
All ears, all hearts (but death's) could please and move.

The other is by bishop Corbet.

B. Cor-
bet's Poems
Lon. 1672.
p. 68.

He that hath such acuteness and such wit,
As would ask ten good heads to husband it ;
He that can write so well, that no man dare
Resume it for the best, let him beware :
Beaumont is dead. by whose sole death appears,
Wit's a disease consumes men in few years.

Preface pre-
fixed to the
works of
Beaumont
and Fletcher,
p. 1. vol.
is printed
for J. Ton-
son, 1711,
8vo.

He left a daughter Frances Beaumont, who died in Lei-
cestershire, since the year 1700. She had in her possession
several poems of her father's writing, but they were lost at
sea in her voyage from Ireland, where she had lived some time
in the duke of Ormond's family. Besides the plays in which
he was jointly concerned with Mr. Fletcher, he wrote a little
dramatic piece, intitled a masque of Gray's-inn gentlemen ;
the Inner-temple, a poetical epistle to Ben Johnson ; and Ver-
ses to his friend master John Fletcher, upon his Faithful
Shepherdes, and other poems printed together in 1653 in 8vo.

Mr,

Mr. Beaumont was esteemed so good a judge of dramatic compositions, that Ben Johnson submitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots. What an affection he had for Mr. Beaumont appears from the following verses addressed to him.

Dryden's essay on
Dram. poetry,
Dram. works, 1am.
edit. 1725.
vol. i. p. 59.

How I do love thee, Beaumont, and thy muse,
That unto me do'st such religion use !
How do I fear myself that am not worth
The least indulgent thought thy pen drops forth.
At once thou mak'st me happy, and unmak'st ;
And giving largely to me, more thou tak'st,
What fate is mine, that so itself bereaves ?
What art is thine, that so thy friend deceives ?
When, even there where most thou praisest me,
For writing better I must envy thee.

See his
works Lond.
1716, 8vo.
vol. iii. p.
233.

Mr. JOHN FLETCHER, son of Dr. Richard Fletcher, bishop of London, was born in Northamptonshire, in the year 1576. He was educated at Cambridge, and is supposed to have been of Bennet-college, to which his father had been a benefactor. Besides the plays which he wrote with Mr. Beaumont, he is said to have assisted Ben Johnson in writing a comedy called, the Widow. After Beaumont's death, we are told that he consulted Mr. James Shirley, in working up the plots of several of his plays. The editor of Beaumont's and Fletcher's works in 1711, is of opinion, that Shirley did likewise supply many of his plays that were left imperfect, and that the players gave some unfinished plays of Fletcher's to Shirley to make up, and two of the plays printed under the name of Fletcher, viz. The Coronation and the Little Thief, have been claimed by Shirley, but it is thought they were left imperfect by the one, and finished by the other. The Faithful Shepherdess was wrote intirely by Mr. Fletcher ; it has been much commended by several poets, but its reception on the stage fell short of its merit ; Ben Johnson was much displeased with the audience for their ill treatment of this piece, as we may see by the following lines, addressed to the author.

Wood,
Athen. Ox.
vol. 1. col.
524.
Ibid.

Beaumont
and Fletcher's
works,
8vo. preface
p. 27.

The wise and many-headed bench that sits
Upon the life and death of plays and wits,
(Composed of gamester, captain, knight, knight's man,
Lady, or puffball, that wears mask or fan

Verse pre-
fixed to
Beaumont
and Fletcher-
er's works.

Velvet or taffata cap, rank'd in the dark
With the shop's foreman, or some such brave spark,
That may judge for his sixpence) had before
They saw it half, damned the whole play, and more ;
Their motives were, since it had not to do
With vices, which they look'd for, and came to.
I that am glad thy innocence was thy guilt,
And with that all the muses blood were spilt
In such a martyrdom, to vex their eyes,
Do crown thy murdered poem, which shall rise
A glorified work to time, when fire
Or moths, shall eat what all such fools admire.

Mr. Cartwright thus celebrates the same piece :

Cartwright's
plays and
poems, Lon.
1651. 8vo.
p. 269.

————— His Shepherdess, a piece
Even and smooth spun from a finer fleece,
Where softness reigns, where passions passions greet
Gentle and high, as floods of balsam meet :
Where, dress'd in white expressions, sit bright loves
Drawn, like their fairest queen, by milky doves ;
A piece, which Johnson in a rapture bid
Come up a glorified work, and so it did.

Langbaine, Mr. Fletcher died of the plague, in the 49th year of his age,
Ox. 1691 in the year 1625, and was buried in St. Mary Overy's church,
8vo. p. 206. in Southwark.

Beaumont and Fletcher, as has been observed, wrote plays
in concert ; what share each had in contriving the plots, and
writing the scenes, is not known, but the general opinion is,
that Beaumont had the greatest judgment, and was chiefly
employed in correcting and retrenching the luxuriances of
Fletcher's wit. Hence Mr. Cartwright says of Mr. Fletcher,
That 'twas his happy fault to do too much, and adds,

Cartwright's
ibid.

Who therefore wisely did submit each birth
To knowing Beaumont, 'ere it did come forth,
Working again until he said 'twas fit,
And made him the sobriety of his wit,

Lives of the
poets, 8vo.
p. 199.

Mr. Winstanley relates, that our two poets being once at
a tavern together, to form a rude draught of a tragedy,
Fletcher undertook to kill the king, which words being over-
heard by an officious waiter, he went and lodged an infor-
mation against them ; but their loyalty being unquestioned,
and the circumstance being so probable, that the plot was
only against a dramatical king, the affair became a jest.

The first play which brought them into esteem, as Mr. Dryden tells us, was *Philaster*, or *love lies a bleeding*, but before this, they had wrote two or three which did not meet with success. Their plots, according to the same author, were generally more regular than *Shakespear's*, especially those which were formed before Mr. Beaumont's death; and they understood and imitated the conversation of gentlemen much better, whose wild debaucheries and quickness of wit, no poet before them ever painted as they had done. They represented all the passions in a very lively manner, especially that of love. Mr. Dryden adds, that, in his time, their plays were the most favourite and frequent entertainments of the stage, two of theirs being acted throughout the year, for one of *Shakespear's* or *Ben Johnson's*, and the reason is, says he, because there is a certain gaiety in their comedies, and a pathos in their most serious plays, which suits generally with all men's humours.

Some of their plays were printed in quarto during the lives of the authors, and in the year 1645, there was published in folio, a collection of such plays as had not been printed before, amounting to between thirty and forty. This collection was published by Mr. Shirley, after the shutting up of the theatres, and dedicated to the earl of Pembroke, by ten of the most famous actors. In 1679, there was an edition of all their plays published in folio. Another edition in 1711 by Mr. Tonson, in seven volumes 8vo, and the last in 1751.

BECKET (THOMAS) archbishop of Canterbury, in the reign of Henry II. son of Gilbert Becket, by Maud or Matilda a Saracen lady (A). He was born in London, in the year 1119, and received the first part of his education at Merton-abbey in

Chron. Jo.
Brompton
apud 10
Sur- sriptor. col.
1052.

(A) Brompton gives us some amusing though perhaps improbable particulars relating to this lady's becoming the wife of Gilbert. Gilbert took a journey in his youth to Jerusalem, accompanied only with one of his domestics, named Richard. As they were one day at their devotions, amongst several other christians, they were surprized by a party of infidels, and carried to a prison belonging to a Saracen lord. Gilbert had the good fortune to get into the affections of his master, who often made him sit at his table, this lord's daugh-

ter being struck with the person and conversation of Gilbert: and finding an opportunity of conversing sometimes with him in private, she enquired particularly about his country, religion, and the history of his life. Gilbert having taken great pains to satisfy her in these points, she at length told him, she was resolved to turn christian and to abandon her country; but knowing no other christian but himself, she desired Gilbert would promise to marry her, in case they made their escape. Gilbert was startled

Brompton.
col. 1057.
Gul. Can-
tuar. de
vit. Th. B.
historia qua-
drip. p. 8, 9.
Brompton col.
1050.

Surrey; from thence he went to Oxford, and afterwards studied at Paris. He became in high favour with Theobald, archbishop of Canterbury, who sent him to study the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him also to king Henry II. in so effectual a manner, that in 1158, he was appointed high chancellor, and preceptor to the prince. Becket now laid aside the churchman, and affected the courtier; he conformed himself in every thing to the king's humour; he partook of all his diversions, and observed the same hours of eating and going to bed. He kept splendid levees, and courted popular applause; and the expences of his table exceeded those of the first nobility. In 1159 he made a campaign with king Henry into Toulouse, having in his own pay twelve hundred horse, besides a retinue of 700 knights or gentlemen. In 1160, he was sent by the king to Paris, to treat of a marriage between prince Henry, and the king of France's eldest daughter, in which he succeeded and returned with the young princess to England. He had not enjoyed the chancellorship above four years, when archbishop Theobald died; and the king, who was then in Normandy, immediately sent over some trusty persons to England, who managed matters so well with the monks and clergy, that Becket was almost unanimously elected archbishop. After he had received his pall from pope Alexander III. then residing in France, he immediately sent messengers to the king in Normandy, with his re-

startled at the proposal; he saw the difficulty of escaping; and was also afraid this might be some snare laid for him; he answered therefore only in general terms. Some time after Gilbert and some other christian captives found means to escape, and return to England: The lady, as soon as she heard of his flight, left her father's house in the night, and escaped into the land of the christians, from whence she took shipping with some English Pilgrims, and arrived in England. When she came to London, she was quite at a loss how to find out the person she was in quest of; but passing accidentally by Gilbert's house, she was observed by his man Richard, who acquainted his master, Gilbert, being extremely

touched with the zeal and affection of the lady, was desirous of promoting her conversion; but he had scruples of engaging in marriage, having formed a resolution of spending his life in the wars of the christians against the Saracens. He applied for advice to the bishop of London, and some other bishops, who, after considering the circumstances of the affair, were of opinion the hand of God was concerned in it, and advised Gilbert to marry her, provided she should first receive baptism, and embrace the christian faith. She was accordingly baptized in St. Paul's church, and immediately after the ceremony, married to Gilbert; Brompton's Chronicon ad ann. 1163 apud 10 scriptor. col. 1052, 1055.

signa.

B E C K E T.

98

signation of the seal and office of chancellor. This displeased the king, so that upon his return to England, when he was met at his landing by the archbishop, he received him in a cold and indifferent manner.

M. Paris
hist. Ang.
Lond. 1640.
tom. 1. p.
98.

Becket now betook himself to a quite different manner of life, and put on all the gravity and austerity of a monk. (B) He began likewise to exert himself with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many cases proceeded with so much warmth and obstinacy, as raised him many enemies, and in a short time the king and he came to an open rupture: Henry endeavoured to recal certain privileges of the clergy, who had greatly abused their exemption from the civil courts, concerning which the king had received several complaints. The archbishop however stood up for the immunities of the clergy. The king convened a synod of the bishops of Westminster, and here he demanded that the clergy, when accused of any capital offence, might take their trials in the courts of justice. The question put to the bishops was, whether, in consideration of their duty and allegiance to the king, and of the interest and peace of the kingdom, they were willing to promise a submission to the laws of his grandfather, king Henry. To this the archbishop replied, in the name of the whole body, that they were willing to be bound by the ancient laws of the kingdom, as far as the privileges of the order would permit, (*salvo ordine suo.*) The king was highly displeased with this answer, and insisted on having an absolute compliance, without any reservation whatever. But the archbishop would by no means submit, and the rest of the bishops adhered for some time to their primate. Several of the bishops being at length gained over, and the pope interposing in the quarrel, Becket was prevailed on to acquiesce; and soon after the king summoned a convention or parliament, at Clarendon, where several laws were passed relating to the privileges of the clergy, called from thence,

Reg. de Ho-
veden. An-
nal pars pos-
terior p. 492
apud scrio-
tor. post Be-
dam Franc.
1607.

(B) *Lautus ille, nitidus, splendidus, qui genio totus indulgens, cutem suam tam bene solitus erat curare, vix paucis interpositis diebus, vultu repente gravis, moribus sedatus, habitu decens, victu frugalis conspicitur, et amandatis procul jocis ac cachinnis, quibus antea plurimum ferebatur deditus, sacris peragendis, ceterisque pastoralis officii muneribus*

totus vacabat, et ne quis famæ oculisque hominum duntaxat servisse contendat, cilicio quoque indutus, corpus subigisse perhibent, triplici veste triplicem personam gerens (ut illorum quidam loquitur) exteriori clericum exhibens, interiori monachum occultans, et intima Eremitæ molestias sustinens. Goodwin de præsul. Ang. inter episc. Exon. An. 1159.

the

Reg. de
Hoved. ibid.

Math. Paris
hist. Ang.
edit. 1740.
tom. 1. p.
100.
Gervas.
Chronic.
apud 10
script. col.
1383.

the constitutions of Clarendon. Becket afterwards repenting of his compliance retired from court, nor would officiate in the church, till he should receive absolution from the pope. He went aboard a ship, in order to make his escape beyond sea; but before he could reach the coast of France, the wind shifting about, he was driven back to England. The king summoned a parliament at Northampton, in October, 1165, where the archbishop having been accused of failure of duty and allegiance to the king, was sentenced to forfeit all his goods and chattels. Becket made an appeal to the pope, but this having availed nothing, and finding himself deserted by his brethren, he withdrew privately from Northampton and went aboard a ship for Graveline in Holland, from whence he retired to the monastery of St. Berlin in Flanders.

The king seized upon the revenues of the archbishoprick, and sent an ambassador to the French King, desiring him not to give shelter to Becket; but the French court espoused his cause, in hopes that the misunderstanding betwixt him and Henry, might embarrass the affairs of England, and accordingly when Becket came from St. Berlin to Soissons, the French king paid him a visit and offered him his protection. Soon after the archbishop went to Sens, where he was honourably received by the pope, into whose hands he in form resigned the archbishoprick of Canterbury, and was presently re-instated in his dignity, by the pope, who promised to espouse his interest. The archbishop removed from Sens to the Abbey of Pontigny in Normandy, from whence he wrote a letter to the bishops of England informing them that the pope had annulled the constitutions of Clarendon. From hence too he issued out excommunications against several persons, who had violated the rights of the church. This conduct of his raised him many enemies. The king was so enraged against him for excommunicating several of his officers of state, that he banished all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and shew themselves to the archbishop. An order was likewise published, forbidding all persons to correspond with him by letters, to send him any money, or so much as to pray for him in the churches. He wrote also to the general chapter of the cistercians, threatening to seize all their estates in England, if they allowed Becket to continue in the Abbey of Pontigny. The archbishop thereupon removed to Sens, and from thence, upon the king of France's recommendation, to the Abbey of St. Columba, where he remained four years. In the mean time, the bishops of the

Gervas. ib.

pro-

province of Canterbury wrote a letter to the archbishop, entreating him to alter his behaviour, and not to widen the breach, so as to render an accommodation impracticable betwixt him and the king. This however had no effect on the archbishop. The pope also sent two cardinals to try to reconcile matters, but the legates finding both parties inflexible, gave over the attempt and returned to Rome. R. Hoved.
ibid. p. 509.
Ibid. p. 516

The beginning of the year 1157, Becket was at length so far prevailed upon, as to have an interview with Henry and the king of France, at Mount-Miral in Champagne. He made a speech to Henry, in very submissive terms, and concluded with leaving him the umpire of the difference between them, saving the honour of God. Henry was provoked at this clause of reservation, and said that whatever Becket did not relish, he would pronounce contrary to the honour of God. "However (added the king) to shew my inclination to accommodate matters, I will make him this proposition: "I have had many predecessors, kings of England, some greater and some inferior to myself; there have been likewise many great and holy men in the see of Canterbury. "Let Becket therefore but pay me the same regard, and own my authority so far, as the greatest of his predecessors owned that of the least of mine, and I am satisfied. And, as I never forced him out of England, I give him leave to return at his pleasure; and am willing he should enjoy his archbishoprick, with as ample privileges as any of his predecessors." All who were present declared that Henry had shewn sufficient condescension. The king of France being surprized at the archbishop's silence, asked him why he hesitated to accept such reasonable conditions; Becket replied, he was willing to receive his see upon the terms his predecessors held it: but as for those customs, which broke in upon the canons, he could not admit them, for he looked upon this as betraying the cause of religion. And thus the interview ended without any effect. Gerv. col.
1405, 1406.

In the year 1169, endeavours were again used to accommodate matters, but they proved ineffectual, the archbishop refusing to comply, because Henry would not give him the customary salute, or kiss of peace, which his majesty would have granted had he not once sworn in a passion never to salute the archbishop on the cheek, but he declared he would bear him no ill will for the omission of this ceremony. Henry became at length so irritated against this prelate, that he ordered all his English subjects to take an oath, whereby they renounced the authority of Becket and pope Alexander; Gerv. ib.
Hen. ib. col.
1408.
most

most of the laity complied with this order, but few of the clergy acquiesced. The following year king Henry, upon his return to England, ordered his son, prince Henry, to be crowned at Westminster, and the ceremony was performed by the archbishop of York: this office belonged to the see of Canterbury, and Becket complained of it to the pope, who suspended the archbishop of York, and excommunicated the bishops who assisted him.

M. Paris ib.
p. 121.

Gervas.
chron. col.
1412.

This year however an accommodation was at length concluded betwixt king Henry and Becket, upon the confines of Normandy, where the king held Becket's horse's bridle, while he mounted and dismounted twice. Soon after the archbishop embarked for England; upon his arrival he received an order from the young king to absolve the suspended and excommunicated bishops, but refusing to comply, the archbishop of York, and the bishops of London and Salisbury, carried their complaint to the old king in Normandy, who was highly provoked at this fresh instance of obstinacy in Becket, and said on the occasion, "That he was an
"unhappy prince, who maintained a great number of lazy,
"insignificant persons about him, none of whom had gra-
"titude or spirit enough to revenge him on a single, in-
"solent prelate, who gave him so much disturbance."

Ib. 1414,
1415.

Dies obitua.
archiep.
Cant. apud
Wharton
anglia sacra.
P. 1. 56.

These words of the king put four persons on forming a design against the archbishop's life, which they put in execution, in the cathedral church of Canterbury, on the 29th of December 1171. They endeavoured to drag him out of the church, but finding they could not do this without difficulty, they killed him there. The assassins being afraid they had gone too far, durst not return to the king's court in Normandy, but retired to Knaresburgh in Yorkshire; here every body avoided their company, hardly any person even choosing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jerusalem, and according to the pope's order, spent their lives in penitential austerities, and died in the black mountain. They were buried at Jerusalem, without the church door, belonging to the templars, and this inscription was put over them.

R. Hoved.
ib. p. 522.

Hic jacent miseri, qui martyrizaverunt beatum Archiepiscopum Cantuariensem.

King Henry was much disturbed at the news of Becket's death, and immediately dispatched an embassy to Rome to clear himself from the imputation of being the cause there-
of.

of. Upon the death of the archbishop, all divine offices ceased in the church of Canterbury for a year, excepting nine days, at the end of which, by order of the pope, it was reconsecrated. Two years after, Becket was canonized, by virtue of pope Alexander's bull, dated March 13, 1173, and the following year king Henry returning to England, went to Canterbury, where he did penance as a testimony of his regret for the murder of Becket. When he came with in sight of the church, where the archbishop was buried, he alighted off his horse, and walked barefoot, in the habit of a pilgrim, 'till he came to Becket's tomb, where, after he had prostrated himself, and prayed for a considerable time, he submitted to be scourged by the monks, and passed all that day and night without any refreshment, and kneeling upon the bare stone. In 1221, Becket's body was taken up, in the presence of king Henry III, and several nobility, and deposited in a rich shrine, on the east side of the church. The miracles said to be wrought at his tomb were so numerous, that we are told two large volumes of them were kept in that church. His shrine was visited from all parts, and enriched with the most costly gifts and offerings.

Radolph. de
dicto Vit.
archiep.
Cantuar.
apud Whar-
ton Anglia
sacra. P.ii.2.
p. 682.

M. Paris ib;
p. 130.

Gervas.
Chron. col;
1417.

BEDA or BEDE, surnamed the Venerable, an English monk and an eminent writer, born in the year 672, or 673, on the estate belonging afterwards to the monasteries of St. Peter and St. Paul, in the bishoprick of Durham, at Wermouth and Jarrow, near the mouth of the river Tyne. In 679, he was sent to the monastery of St. Peter, under the care of Abbot Benedict, under whom, and his successor Ceolfred, he was educated for twelve years: he was ordained deacon at nineteen years of age, and priest at thirty, by John of Beverly, then bishop of Hagulstad or Hexham. He applied to his studies with so much diligence and success, that he soon became eminent for his learning; his fame spread even to foreign countries, so that pope Sergius wrote to Abbot Ceolfred in very pressing terms, to send Bede to Rome, to give his opinion upon some important points. But notwithstanding this invitation, Bede remained in his cell, and being contented with the pleasures of a monastick life, he had hereby time and opportunity to make himself master of almost every branch of literature. He spent several years in making collections for his ecclesiastical history, the materials for which he was obliged to draw together, from the lives of particular persons, annals in convents, and such chronicles

Bed. ad fin.
epitom. hist.
ecclesiast.

Gul. Mal.
ms. de
gestis An-
golorum. lib.
1. c. 3. fol.
10.

Pib. 1294

Bed. hist.
ecclesiast.
lib. 3. c. 1.

Lehnd. Bale.
Pitts. in vit.
Egberti.

Collier's ec-
cles. hist.
vol. 1. p.
124.

as were written before his time. He published his history in 731, (A) when he was fifty-nine years of age; he had written other books before, but this work established his reputation in such a manner, that he was consulted by the greatest prelates of that age, in their most important affairs, and particularly by Egbert bishop of York, a man of very great learning. He addressed an epistle to this prelate, which is esteemed a curious performance, as it furnishes us with such a picture of the state of the church at that time, as is no where else to be met with. This epistle is supposed to have been amongst the last of Bede's writings. It appears from what he says himself, that he was much indisposed when he wrote it, and it is not improbable that he began at this time to fall into a consumption, a distemper so frequently fatal to men of sedentary lives. William of Malmesbury tells us, that in the last stage of his distemper, he fell into an asthma, which he supported with great firmness of mind, though in much weakness and pain for six weeks together.

(A) The title of this work in the Heidelberg edition in 1587 runs thus. *Ecclesiasticæ historiæ gentis anglorum, libri quinque, Bedæ anglo-saxonæ auctore*: There was also an edition printed at Ahtwerp, in 1550, and one at Cologne in 1601. It was printed in folio with the Saxon version; attributed to king Alfred, with notes by Abraham Theloe, at Cambridge, in 1644, and at Paris 1681 in 4to, with the notes of Francis Chifflet. Besides these, there was another edition undertaken by Dr. Smith, prebendary of Durham, which was published in folio by his son George Smith, at Cambridge, 1722, with notes and dissertations.

Bishop Nicholson gives the following account of this performance of Beda. "What we are at present concerned in, is, his ecclesiastical history of this island, which has had many impressions in latin, the language wherein he penned them. It is plain he had seen and perused several chronicles of the English things before his own time, witness that expression, *Unde cunctis placuit regum tempora computantibus*, &c. But he first attempted an account of their

church affairs, and kept correspondence in the other kingdoms of the heptarchy, the better to enable him to give a true state of christianity throughout the whole nation. He treats indeed most largely of the conversion of Northumberland, and the progress of religion in that kingdom; but always intermixes what other relations he could borrow from books, or learn from such living testimonies as he believed to be credible. Some have censured his history as composed with too great partiality, favouring on all occasions the Saxons, and depreffing the Britons. Such a charge is not wholly groundless. He must be pardoned with stuffing it here and there with thumping miracles, the natural product of the zeal and ignorance of his age, especially since so little truth was to be had of the facts of those days, that there was a sort of necessity of filling up books of this kind with such pleasant legends, as the chat of the country, or a good invention would afford a man." English historical library, p. 35.

Dur.

During this time however he did not abate of his usual employments in the monastery, but continued to instruct the young monks, and to prosecute some works which he had in his hands, which he was very desirous to finish. He was particularly solicitous about his translation of the gospel of St. John into the Saxon language, and some passages he was extracting from the works of St. Isidore. The particulars which William of Malmesbury gives relating to his death, were taken from an account given thereof by Cuthbert, one of Bede's disciples, who says that he died on Thursday the 26th of May, being the feast of Christ's ascension, which fixes it in the year 735, this circumstance agreeing with that year and no other. There have been however different opinions about the time of his death, some placing it in 729, and others in 762, and 766, but as the matter seems not to be of any great importance, we shall not trouble the reader with the controversies on this point. His body was at first interred in the church of his own monastery at Jarrow, but afterwards removed to Durham, and placed in the same coffin with that of St. Cuthbert, as appears from an old Saxon poem on the relick preserved in the Cathedral of Durham. He had several epitaphs written upon him, and though none of them have been thought equal to his merit, yet they shew at least the good intention of their authors. There are some fabulous accounts given of his acquiring the title of Venerable, which has been given him both by antient and modern writers. (B) The opportunities which he had, and his surprizing application enabled him to write a vast number of books. He has given us a list of all the treatises he had composed before

De gest. ang.
lib 3. cap.
3. p. 22.

Leland. col-
lect. an. tom.
3. p. 84.

The poem
may be seen
at the end of
the decem
scriptores.

(x) We are told that Beda when he grew old, and was through age blind, one of his disciples carried him abroad to a place where there lay a great heap of stones, and told him he was surrounded by a great crowd of people, who waited with silence and attention to receive his spiritual consolation. The old man accordingly made a long discourse, which he concluded with a prayer, and the stones very punctually made their response, Amen, venerable Bede. Petr. Equilin. catol. sanctorum, in vita Bedæ.

Another story relating to this title, and no less to be credited than

the first, is thus reported. A young man a monk studying for an epitaph for Bede got thus far,

Hac sunt in fossa BEDÆ --- ossa.

His head not being well turned for poetry, he could find no words to fill up this hiatus; and after tormenting himself to no purpose, he fell asleep; but the next morning returning to his task, with infinite astonishment, he found the line completed thus, by some invisible hand.

Hac sunt in fossa Bedæ venerabilis ossa.

the year 731, at the end of his ecclesiastical history; he wrote also several other treatises after the publication of this work(c). His writings were so well received that we find great encomiums bestowed upon him. It must be acknowledged however, that some late writers of our own and foreign nations, have spoke of him as a man of superficial learning and indigested reading. He is also charged with being extremely credulous, and giving too easily into the belief of the fabulous miracles in his time. Mr. Du Pin speaking of him as an author says, that his style is clear and easy, but without any purity, elegance, or sublimity; that he wrote with a surprizing facility, but without art or reflection, and that he was a greater master of learning than of judgment, or a true critical taste. In answer to this criticism, as to the faults of his style it is said that they will not appear great, if compared with the contemporary writers, and to compare them with others is unjust; that considering the low estate of learning in this island at that time, it was surprizing he should make such a progress in the languages and sciences, and write so great a number of books upon such different subjects. The famous Camden speaks thus of Beda. "In this monastery of St. Peter, Beda, the singular light of our island, who by his piety and learning justly obtained the surname of Venerable, spent his days, as himself tells us, in meditating on the scriptures, and, in the midst of a barbarous age, wrote many learned works." The same author in another place has these words. "The reverend Bede, whom we may more easily admire than sufficiently praise, for his profound learning in a most barbarous age." Bale says, that there is scarce any thing in all antiquity worthy to be read, which is not to be found in Beda, though he travelled not out of his own country; and that if he had flourished in the times of St. Augustin, Jerome, or Chrysostom, he would undoubtedly have equalled them, since even in the midst of a superstitious age, he wrote so many excellent treatises. Pits tells us, that

Tom. 6. p.
88.

Britain in
Brigant. p.
576.

Remains of
a larger
work con-
cerning
Britain. Lon.
1605. 4to.
p. 183.

Script. illust.
major Brit.
centur. 2. p.
94

(c) His works are in latin; the first general collection of them appeared at Paris, in 1544, in three volumes in folio. They were printed again at the same place in 1554, in eight volumes. They were also published in the same size and number of volumes at Basil, in 1563, re-printed at Cologne, in 1612, and at the

same place in 1688. Besides what is contained in this general collection, there are several of his compositions, which have been printed separately, or amongst the collections of the writings of ancient authors; and there are several manuscripts of his, which have never been printed.

he was so well versed in the several branches of learning, that Europe scarce ever produced a greater scholar in all respects. That even while he was living, his writings were of so great authority, that it was ordered by a council held in England, and approved afterwards by the catholick church, that they should be publicly read in churches. To these might likewise be added many other testimonies in his favour, particularly of the learned Selden; the great antiquarian, sir Henry Spelman, and the famous Stillingfleet.

Relat. Hist.
de Rebus
ang. p. 130.

Analect.
Anglo brit.
lib. 2. cap. 2.

BEDELL, (WILLIAM) a very famous prelate, and bishop of Kilmore in Ireland, born in 1570, at Black-Notley in the county of Essex. After having gone through his school education, he was sent to Emmanuel college, in Cambridge, where he was chosen fellow in 1593, and took his degree of bachelor in divinity in 1599. He left the university upon his being presented to the living at St. Edmundsbury in Suffolk, where he continued till the year 1604, when he was appointed chaplain to sir Henry Wotton, ambassador to the republick of Venice. He was eight years at Venice, during which time, he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt Italian, of which he became so much a master, that he translated into this language the English common prayer book. Nor was he less serviceable to father Paul, for whose use he drew up an English Grammar, and in many respects greatly assisted him in his studies, insomuch that Paul declared he had learnt more from him in all parts of divinity, than from any person he had ever conversed with. Whilst Bedell resided at Venice he greatly improved himself also in the Hebrew language, by the assistance of the famous Rabbi Leo, who taught him the Jewish pronunciation, and other parts of rabbinical learning. Here also he became acquainted with the celebrated Antonio de dominis archbishop of Spalata, whom he assisted considerably in correcting and finishing his famous book *De Republica Ecclesiastica*. Father Paul was much concerned when Mr. Bedell left Venice; at his departure he made him a present of his picture, together with a Hebrew bible without points, and a small psalter. He gave him also the manuscript of his history of the council of Trent, with the histories of the interdict and inquisition, and a large collection of letters, he had received from Rome, during the dispute between the Jesuits and Dominicans, concerning the efficacy of grace. Mr. Bedell, upon his return to England, retired to his charge at St. Edmundsbury,

Bp. Burnet's
life of bp.
Bedell, Lond.
1685. 8vo.

p. 1.
Life of sir
Henry Wot-
ton by Israel
Walton p.
23.

Life of Be-
dell, p. 3.

Ib p. 11, 33.
Ib. p. 17, 18.

H 2

and

Sir James
Ware's
works. vol.
1. p. 233.

Ibid.

Ibid.

Life of Be-
dell. p. 237.

and here he translated into latin the histories of the interdict and inquisition, which he dedicated to the king. He also translated into the same language the two last books of the history of the council of Trent, the two first having been done by sir Adam Newton. In 1615 he was presented to the living of Horingtheath, in the diocese of Norwich, by sir Thomas Jermyn. In 1627, he was unanimously elected provost of Trinity college, in Dublin; he at first declined this office, but at last accepted of it, being enjoined thereto by the positive commands of his majesty. He discharged his duty in this employment with great fidelity, and when he had continued two years in it, by the interest of sir Thomas Jermyn, and Laud, bishop of London, he was promoted to the see of Kilmore and Ardagh, being then in the 59th year of his age. He found these two dioceses in great disorder, and applied himself with vigour to reform the abuses there. He began with that of plurality of benefices. To this end he convened his clergy, and, in a sermon, laid before them the institution, nature, and duties of the ministerial employment, and after sermon, discoursed to them upon the same subject in latin, and exhorted them to reform that abuse. To prevail on them the better, he told them he resolved to shew them an example in parting with one of his bishoprics, and accordingly resigned Ardagh. He made several regulations with respect to residence, was extremely watchful of the conduct of the clergy, and no less circumspect in his own behaviour. His ordinations were publick and solemn, he preached and gave the sacrament on such occasions himself. He never gave any person priest's orders till a year after having been made deacon, that he might know how he had behaved during that time. He wrote certificates of ordination and other instruments with his own hand, and suffered none who received them to pay any fees. When he had brought things to such a length, that his clergy were willing to assist him in the great work of reformation, he convened a synod in September, 1638, in which he made many excellent canons that are still extant. There were some, who looked upon this synod as an illegal assembly, and that his presuming to make canons was against law, so that there was some talk of bringing him before the star-chamber, or high-commission court; but his archdeacon, afterwards archbishop of Cashill, gave such an account of the matter as satisfied the state. Archbishop Usher said on this occasion to those who were very earnest for bringing him to answer for his conduct,

You

You had better let him alone, for fear, if when provoked, he should say much more for himself, than any of his accusers can say against him. Bedell having observed that the court in his diocese was a great abuse, it being governed by a lay chancellor who had bought the place from his predecessor, and for that reason thought he had a right to all the profits he could raise; he removed the chancellor, and resuming the jurisdiction of a bishop, sat in his own courts and heard causes with a select number of his clergy, by whose advice he gave sentence. The chancellor upon this brought a suit against the bishop into chancery, for invading his office. Bolton, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds costs against the bishop; and when Bedell asked him how he could give such an unjust decree; he answered, that all his father had left him was a register's place; and therefore he thought he was bound to support those courts, which must be ruined if some check was not given to the bishop's proceedings. The chancellor however gave him no further disturbance, nor did he ever call for his costs, but named a surrogate, with orders to obey the bishop. This prelate was no persecutor of papists, nor did he approve of those who made use of harsh and passionate expressions against popery (A).

Sir James Ware's works vol. 1. 236.

Life of Bedell, p. 112.

Ibid. 113.

(A) In an extract of one of Bedell's sermons given us by bishop Burnet, we meet with the following passage. "It is not the storm of words, but the strength of reasons, that shall stay a wavering judgment from errors, &c. when that like a tempest is overblown, the tide of others examples will carry other men to do as the most do; but these like so many anchors will stick, and not come again. Besides, our calling is to deal with errors, not to disgrace the man with scolding words. It is said of Alexander, I think, when he overheard one of his soldiers railing lustily on Darius his enemy, he reproved him, and added, Friend, I entertain thee to fight against Darius, not to revile him.

"Mr. Bayle says it was Memnon Darius's general, who spoke thus to a soldier, who rallied at Alexander, and he refers to Pla-

tarch. Apothegm. pag. 174. Truly it may be well thought that those that take this course shall find but small thanks at Christ's our captain's hands, and it is not unlike but he would say to them, were he here on earth again; Masters, I would you should refuse popery and set yourselves against antichrist my enemy, with all the discoloured sects and heresies, that fight under his banner against me, and not call him and his troops all to nought! And this is my poor opinion concerning our dealing with the papists themselves, perchance differing of men of great note in Christ's family, Mr. Luther, and Mr. Calvin, and others; but yet we must live by rules, not examples; and they were men, who perhaps by complexion or otherwise were given too much to anger and heat." Bedell's life. p. 149, 153.

He laboured to convert the better sort of the popish clergy, and in this had great success. He procured a translation of the common-prayer into Irish, and caused it to be read in his cathedral, every Sunday. The new testament had also been translated by William Daniel, archbishop of Tuam, and at the bishop's desire, the old testament was first translated into the same language by one King, but as he was ignorant of the original tongue, and did it from the English, Bedell revised and compared it with the Hebrew, and the best translations. He took care likewise to have some of Crysoctom's and Leo's Homilies, in commendation of the scriptures, to be rendered both into English and Irish, that the common people might see, that in the opinion of the antient fathers, they had not only a right to read the scriptures as well as the clergy, but that it was their duty so to do. When he found the work was finished, he resolved to be at the expence of printing it, but his design was interrupted by a cruel and unjust prosecution carried on against the translator, who not only lost his living, but was also attacked in his character. The bishop supported Mr. King as much as he could, and the translation being finished, he would have printed it in his house, at his own expence, if the troubles of Ireland had not prevented it; it happened luckily however that the translation escaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert Boyle, a gentleman of great benevolence and public spirit. The bishop was very moderate in his sentiments; he was indeed a sincere friend to the church of England, but he loved to make proselytes by persuasion and not compulsion; and it was his opinion, that protestants would agree well enough, if they could be brought to understand each other. There were some Lutherans at Dublin, who, for not coming to church and taking the sacrament, were cited into the archbishop's consistory, upon which they desired time to write to their divines in Germany, which was granted; and when their answers came, they contained some exceptions to the doctrines of the church, as not explaining the presence of Christ in the Eucharist, suitable to their sentiments; to which bishop Bedell gave such a solid answer, that the German divines, who saw it, advised their countrymen to join in communion with the church, which they accordingly did.

When the rebellion broke out in Ireland, in October, 1641, the bishop at first did not feel the violence of its effects, for the very rebels had conceived a great veneration for

Ibid 217.

Sir James
Ware's
works, v. 1.
p. 237.

Hist. of
translations
of the Bible
into vulgar
tongues, p.
195.

Boyle's
works, vol. 5.
p. 618.

Life of bp.
Bedell, p.
138.

for him, and they declared he should be the last Englishman they would drive out of Ireland. His was the only house in the county of Cavan that was unviolated, and it was filled with the people who fled to him for shelter. About the middle of December however, the rebels, pursuant to orders received from their council of state at Kilkenny, required him to dismiss the people that were with him, which he refused to do, declaring he would share the same fate with the rest. Upon this they seized him, his two sons, and Mr. Clogy, who had married his daughter-in-law, and carried them prisoners to the castle of Cloughboughter, surrounded by a deep water, where they put them all, except the bishop, in irons; after some time however this part of their severity was abated. After being confined for about three weeks, the bishop and his two sons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they should be safely conducted to Dublin, yet the rebels would never suffer them to be carried out of the country, but sent them to the house of Denis Sherridan, an Irish minister, and convert to the protestant religion. The bishop died soon after he came here, on the 7th of February, 1641, his death being chiefly occasioned by his late imprisonment, and the weight of sorrows which lay upon his mind. The Irish did him unusual honours at his burial, for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sherridan's house to the churchyard of Kilmore. Thus lived and died this great prelate, whose behaviour in his publick character did honour to his high office in the church, and whose private life was perfectly consistent with the doctrine he taught (B).

Sir James
Ware's
works, v. 1.
p. 240.

BEHN,

(B) The following particulars in regard to this prelate were drawn up by Mr. Clogy, the companion of all his fortunes, and witness of his virtues, and are inserted in the account of his life by bishop Burnet. He was tall and graceful, and had something in his looks and carriage which created a veneration for him. His deportment was grave, without affectation. His apparel decent with simplicity, he wore no silks, but

plain stuffs; had a long and broad beard, grey and venerable hair. His strength continued firm to the last, so that the week before his last sickness, he walked as vigorously and nimbly as any of the company, and leaped over a broad ditch; inasmuch that his sons, who were amazed at it, had enough to do to follow him. A few years before his death he had some severe fits of the stone, occasioned by his sedentary life.

The

Memoirs
prefixed to
her novels,
by a lady,
p. 2, 3, &c.
Oroonoko,
85.

BEHN, (APHARA) a celebrated English poetess, descended from a good family in the city of Canterbury. She was born in the reign of Charles I, but in what year is not certain: her father's name was Johnson; who being related to the lord Willoughby, and by his interest having been appointed lieutenant general of Surinam, and six and thirty islands, embarked with his family aboard a ship, for the West-Indies; at which time Aphara was very young. Mr. Johnson died in his passage, but his family arrived at Surinam, where our poetess became acquainted with the American prince Oroonoko, whose story she has given us in her celebrated novel of that name. She tells us, "she had often seen
" and conversed with that great man, and been a witness to many of his mighty actions, and that at one time, he and Climene, (or Imoinda his wife) were scarce an hour in a day from her lodgings; and that she obliged them in all things she was capable, entertaining them with the lives of the

The remedy he used for it, was to dig in the garden, until he heated himself, and that mitigated the pain. His judgment and memory remained with him to the last. He always preached without notes. He shewed no other learning in his sermons, but in learning the difficulties of his text. His stile was clear and full, but plain and simple. He read the Hebrew and Septuagint so much, that they were as familiar to him as the English translation. He had collected a vast number of critical expostions, which with several other manuscripts fell into the hands of the Irish. He wrote much in controversy, particularly on the points in dispute betwixt the protestants and Roman catholics. He kept a great correspondence not only with the divines of England, but with others over Europe. He observed a true hospitality in house-keeping; many poor Irish families being maintained out of his kitchen, and in Christmas time, the poor always eat with him at his own table. At public tables he usually sat silent. Once at the earl of Strafford's table, one observed, that while they were all talking, he said nothing. The prime minister answered, "Broach him, and you will find good liquor in him."

Upon which the person proposed a question in divinity, in answering which the bishop shewed his abilities so well, and puzzled the other so much, that all at table except the bishop, fell a laughing at the other. The greatness of his mind and undauntedness of his spirit, evidently appeared in many passages of his life, and that without any mixture of pride, for he lived with his clergy as if they had been his brethren. In his visitations, he would accept of no invitation from the great men in the country, but would eat with his clergy in such poor inns and of such coarse fare as the places afforded. He avoided all affectation of state in his carriage, and, when in Dublin, always walked on foot, attended by one servant, except on public occasions, which obliged him to ride in procession among his brethren. He avoided the affectation of humility, as well as pride, the former often flowing from the greater pride of the two. He had a true and generous notion of religion, and did not look upon it as a system of opinions, or a set of forms, but as a divine discipline that reforms the heart and life. It was not leaves but fruit that he sought, Life of Bedell. p. 218, 219.

" Re-

“ Romans, and great men, which charmed *him* to her
 “ company; and *her*, with teaching her all the pretty works
 “ she was mistress of, and telling her stories of nuns, and
 “ endeavouring to bring her to the knowledge of the true
 “ God.” She tells us likewise, that Oroonoko used to call
 her his great mistress, and that her word would go a great
 way with him. This intimacy betwixt him and our poetess,
 occasioned some reflections on her conduct, from which the
 authoress of her life justifies her in the following manner.
 “ Here (says she) I can add nothing to what she has given
 “ the world already, but a vindication of her from some
 “ unjust aspersions I find are insinuated about this town, in
 “ relation to that prince. I knew her intimately well, and
 “ I believe she would not have concealed any love affairs
 “ from me, being one of her own sex, whose friendship and
 “ secrecy she had experienced, which makes me assure the
 “ world, there was no affair betwixt that prince and Af-
 “ træa, but what the whole plantation were witnesses of; a
 “ generous value for his uncommon virtues, which every
 “ one that but hears them, finds in himself, and his pre-
 “ sence gave her no more. Besides his heart was too vio-
 “ lently set on the everlasting charms of his Imoinda, to be
 “ shook with those more faint (in his eye) of a white beauty;
 “ and Astræa’s relations there present, had too watchful an
 “ eye over her, to permit the frailty of her youth, if that
 “ had been powerful enough.”

Memoirs, p.
3, 4.

The disappointments she met with at Surinam, by losing
 her parents and relations, obliged her to return to England,
 where soon after her arrival, she was married to Mr. Behn,
 an eminent merchant of London, and of Dutch extraction,
 King Charles II. whom she highly pleased by the enter-
 taining and accurate account she gave him of the colony of
 Surinam, thought her a proper person to be instructed with
 the management of some affairs during the Dutch war, which
 was the occasion of her going over to Antwerp. Here
 she discovered the design formed by the Dutch; of sailing
 up the river Thames, in order to burn the English ships;
 she made this discovery by means of one Vander Albert, a
 Dutchman. This man, who, before the war, had been in love
 with her in England, no sooner heard of her arrival at
 Antwerp, than he paid her a visit; and after a repetition of
 all his former professions of love, pressed her extremely to
 allow him by some signal means to give undeniable proofs of
 his passion. This proposal was so suitable to her present
 aim in the service of her country, that she accepted of it,

Ibid, p. 5.

Ibid.

Ibid. p. 7.

and

- and employed her lover in such a manner as made her **very** serviceable to the king. The latter end of the year 1666, Albert sent her word by a special messenger, that he would be with her at a day appointed; at which time he revealed to her, that Cornelius de Wit, and De Reyter, had proposed the above mentioned expedition to the states. Albert having mentioned this affair, with all those marks of a sincere relation of truth, Mrs. Behn could not doubt the credibility thereof, and the interview was no sooner ended, but she sent an express to the court of England; but her intelligence (though well grounded, as appeared by the event) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp, with the gallantries of the city. After some time she embarked at Dunkirk for England, and in her passage was near being lost; for the ship being driven on the coast, four days, within sight of land, but by the assistance of boats from that shore, the crew were all saved; and Mrs. Behn arrived safely in London, where she dedicated the rest of her life to pleasure and poetry. She published three volumes of miscellany poems, the first in 1684, the second in 1685, and the third in 1688. They consist of songs and other little pieces, by the earl of Rochester, sir George Etherege, mr. Henry Crisp, and others, with some pieces of her own. To the second miscellany, is annexed a translation of the duke de Rochefoucault's moral reflections, under the title of Seneca unmasked, an edition of which was printed in 1727, in four volumes 12mo. She wrote also seventeen plays, some histories and novels. (A) She translated M. Fontenelle's History of oracles, and Plurality of worlds, to which last she annexed an essay on translation and translated prose. The paraphrase of CEnone's epistle to Paris, in the English translation of Ovid's Epistles, is Mrs. Behn's, and Mr. Dryden in the preface to that work, pays her the following compliment. "I was desired to say, that the author, who is of the fair sex, understood not latin; but if she does not, I am afraid she has given us occasion to be ashamed who
- Ibid. p. 8.
- Ibid. p. 10.
- Ibid. p. 38, 40.

(A) They are extant in two volumes 12mo, London; 1735, 8th edition, published by Mr. Charles Gildon, and dedicated to Simon Scroop,

Esq; to which is prefixed the history of the life and memoirs of Mrs. Behn, written by one of the fair sex.

“do.”(B) She was also the authoress of the celebrated letters, between a nobleman and his sister, printed in London, 1684; and we have extant of hers, eight love letters, to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. They are printed in the life and memoirs of Mrs. Behn, prefixed to her histories and novels.(C)

She died after a long indisposition, April 16, 1689, and was buried in the Cloisters of Westminster-Abbey.

(B) The following passage transcribed from this epistle may serve as a specimen of her poetical talent.

Say, lovely youth, why wouldst thou thus betray
My easy faith, and lead my heart astray?
I might some humble shepherd's choice have been,
Had I that tongue ne'er heard, those eyes ne'er seen;
And in some homely cot, in low repose,
Liv'd undisturb'd with broken vows and oaths;
All day by shaded springs my flocks have kept,
And in some honest arms at night have slept.
Then, unupbraided with my wrongs, thoud'lt been
Safe in the joys of the fair Grecian Queen.
What stars do rule the great? No sooner you
Became a prince, but you were perjur'd too.
Are crowns and falsehoods then consistent things?
And must they all be faithless who are kings?
The Gods be praised that I was humble born,
Even tho' it renders me my Paris' scorn,
And I had rather this way wretched prove,
Than be a queen, and faithless in my love.

Ovid's Epistles, &c. London, 1736, 12mo. p. 84, 85.

(C) They are full of the strongest expressions of love for her beloved Lycidas, who at the time of her writing these letters seems to have returned her love with great coldness and indifference. “I may chance (says she in her last letter) from the natural inconstancy of my sex, to be as false as you would wish, and leave you in quiet. For as I am satisfied I love in vain, and without return, I am satisfied that nothing, but the thing that hates me, would treat me as Lycidas does; and it is only the vanity of being beloved by me can make you countenance a softness so displeasing to you. How could any thing but the man that

hates me, entertain me so unkindly? Witness your passing by the end of the street where I live, and squandering away your time at any Coffee-house, rather than allow me, what you know in your soul is the greatest blessing of my life, your dear, dull, melancholy company; I call it dull, because you never can be gay or merry where Aftrea is. How could this indifference possess you, when your malicious soul knew I was languishing for you? I died, I fainted, I panted for an hour of what you lavished out, regardless of me, and without so much as thinking on me!”
Memoirs of Mrs. Behn, prefixed to her novels. p. 69, 70.

There

There are several encomiums on Mrs. Behn, prefixed to her Lover's watch; among the rest, Mr. Charles Cotton, author of *Virgil Travesty*, compliments her in the following lines.

Some hands write somethings well, are elsewhere lame,
But on all themes your power is the same.
Of Buskin and of Sock you know the pace,
And tread in both with equal skill and grace,
But when you write of love, Astræa, then
Love dips his arrows where you wet your pen.
Such charming lines did never paper grace,
Soft as your sex, and smooth as beauty's face.

Mr. Gildon, who was intimately acquainted with our poetess, speaks of her in the highest terms. In his epistle dedicatory to her histories and novels, he thus expresses himself. "Poetry, says he, the supreme pleasure of the mind, is begot, and born in pleasure, but oppressed and killed with pain. This reflection ought to raise our admiration of Mrs. Behn, whose genius was of that force, like Homer's, to maintain it's gaiety in the midst of disappointments, which a woman of her sense and merit, ought never to have met with. But she had a great strength of mind and command of thought, being able to write in the midst of company, and yet have her share of the conversation, which I saw her do in writing *Oroonoko*, and other parts of the following volumes, in every part of which, sir, you will find an easy stile, and a peculiar happiness of thinking. The passions, that of love especially, she was mistress of; and gave us nice and tender touches of them, that, without her name, we might discover the author, as *Protogenes* did *Apelles*, by the stroke of his pencil."

BEK, (DAVID), a famous painter, born at Delft in the Netherlands. He was under the celebrated Van Dyk, and several other celebrated masters; his politeness of behaviour and skill in his profession, acquired him high esteem in almost all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his sons, Charles and James. He was afterwards in the service of the kings of France and Denmark, he went next into the service of Christina queen of Sweden, who esteemed him at a high rate, gave him many rich presents, and made him first gentleman of her bed-chamber. She
sent

sent him also to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings, and princes, and her majesty afterwards presented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from so many princes. His manner of painting was extremely free and quick, so that king Charles I. told him one day, "he believed he rode on horse-back when he painted." The painters of Rome gave him the title of the "Golden Sceptre." The following story is related as having happened to Bek. When he was upon a journey in Germany, he was seized with a fit of illness, which weakened him to such a degree, that every body thought him dead. He was accordingly undressed, and laid on some straw in a room, where two of his servants were drinking a bottle together. One of them proposed to the other, to give a share of their wine to the deceased, since it was what he had no aversion to, when alive. They accordingly held the glass to his mouth; the smell thereof having put his spirits in motion, the supposed dead man sipped some drops. The servant was greatly amazed, yet he still held the glass to his mouth, and the sick man again drank of the liquor. In this manner he came to himself by degrees, and lived some years after, 'till 1656, when he died at the Hague.

BEKKER, (BALTHASAR) a famous Dutch divine, born in the year 1634, at Warthuisen, a village in the province of Groningen. He learned the latin tongue at home, under his father, and at sixteen years of age, was entered at the university of Groningen, where he applied himself to the study of the Greek and Hebrew languages, and made also a considerable proficiency in history and philosophy. He went afterwards to Franeker, where he studied divinity: He continued here four years and a half, till the year 1675, when he was chosen minister at Oosterlingen, a village about six miles from Franeker. He discharged his duty with great diligence, and found time to read and examine the writings of the most eminent philosophers and divines. He kept a constant correspondence with James Altius, under whom he had studied the Hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but when he thought they were mistaken, he freely proposed his difficulties and objections. In 1665, he took his degree of doctor of divinity, at Fran-

Hoogstraten
Dutch hist.
fiction.

ker, and the next year was chosen one of the ministers of that city. When he was minister at Oosterlingen, he composed a short catechism for children, and in 1670, he published another for persons of a more advanced age. This last being loudly exclaimed against by several divines, the author was prosecuted before the ecclesiastical assemblies, and notwithstanding many learned divines, gave their testimonies in favour of this catechism, (A) yet in the synod held in 1671, at Bolsward in Friezland, it was voted there, "to contain several strange expressions, unscriptural positions, and dangerous opinions, which ought not to be printed, or being printed, not to be published. However, that being revised and corrected, it might be printed." Bekker appealed to the next synod, which met at Franeker, in July, 1672, who chose a committee of twelve deputies, to enquire into this affair, and to finish it in six weeks. They examined Dr. Bekker's catechism very carefully, and at last subscribed an act in which were the following words. "That they had altered all such expressions, as seemed to be offensive, strange or uncommon. That they had examined *secundum fidei analogiam*, what had been observed by the several classes, as unscriptural; and that they judged Dr. Bekker's book, with their corrections, might for the edification of God's church, be printed and published,

(A) Francis Burman, professor of divinity at Utrecht, said, "That he found in Bekker's catechism sound doctrine, deep learning, good understanding, and a choice collection of pious testimonies, as well as strong arguments, and clear expressions; so that he does not in the least doubt but this work would be profitable to all who should peruse it." Christopher Willichius, professor of divinity at Leyden, said, "that he not only observed nothing in it contrary to the confessions of faith, but also that he met with no passage, that could give the least suspicion of heresy. That he was moreover exceedingly pleased with the author's method and clear expression, as well as with the useful truths which he explained; but above all, he approved very much, that he had expressed his thoughts in the very words of the holy scriptures, or in words which had the same sense." Anthony Perizonius said,

"He found this catechism not only orthodox, and agreeable to the holy scripture, but also judged it to be very useful and edifying for the church. It is true, adds he, that the reverend author, according to the custom of other writers, who follow their private judgement, has insinuated here and there his particular opinion, concerning the sense of some passages of the Bible, which are not explained in the same manner by all our divines; and though I do not agree with him in every respect, yet since our divines, being delivered from the yoke of popery, have the liberty to publish their private opinions; I think that such small differences, in a work which agrees so well with the fundamentals of christianity, ought to be allowed. And as a diversity of spiritual gifts is very profitable for the edifying of God's church, so a diversity of opinions furnishes us with an opportunity to enquire more carefully after truth."

it containing several wholesome and useful instructions. This judgment was approved of by the synod held at Harlingen next year; but such is the constitution of the synods in the seven provinces, that one can annul what another has established, and Bekker suffered for two years longer much trouble and vexation.

In 1674, he was chosen minister at Loenen, a pleasant village situated upon the river Veght, near Utrecht; but he did not continue here long, for about two years after, he was called to Wesop, and in 1679, was chosen minister at Amsterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publishing a small book in low Dutch, intitled, *Ondersoek over de Kometei*, i. e. An inquiry concerning Comets, wherein he endeavoured to shew, that comets are not the prefages or forerunners of any evil. This piece gained him great reputation, as did likewise his exposition on the prophet Daniel, wherein he gave many proofs of his learning and sound judgment; but the work which rendered him most famous, is his *De betover Wereld*, or the World bewitched. He enters into an inquiry of the common opinion concerning spirits, their nature and power, authority and actions; as also what men can do by their power and assistance. He tells us in his preface, that it grieved him to see the great honours, powers, and miracles, which are ascribed to the devil. "It is come to that pass (says he) that men think it piety and godliness, to ascribe a great many wonders to the devil; and impiety and heresy, if a man will not believe that the devil can do what a thousand persons say he does. It is now reckoned godliness, if a man, who fears God, fear also the devil. If he be not afraid of the devil, he passes for an Atheist, who does not believe in God, because he cannot think, that there are two Gods, the one good, the other bad. But these I think with much more reason may be called Ditheists. For my part, if on account of my opinion, they will give me a new name, let them call me Monotheist, a believer of but one God." The work is divided into four books. In the first he gives an account of the opinions of the antient and modern heathens, concerning gods and demons, or spirits; and from what he has collected on this head, he concludes, that the ceremonies which have been, or are still employed in divination and magic, can have no solid foundation, since they are not grounded upon the natural truths, which the several nations admit, but upon the particular errors with which they have defaced them. From the heathens, he comes to the

the jews, mahometans, and christians, and shews what opinions they have borrowed from the heathens, and what have been grounded, right or wrong, on some passages of the holy scripture. "Prejudices (says he) are infused into our minds, even in our infancy. In that tender age, children are quieted by means of bugglebows, and bulbeggars; and it has long ago been observed, that these first impressions are so deep, that they cannot, but with the greatest difficulty, be erased. When children begin to go abroad, and to converse with other people, they hear the devil mentioned on every occasion, they are told of nothing but of the devil, of sorcery, of the haunting of houses and other places by spirits, &c. Nay, even parents and masters cannot scold their children or scholars, but they must call the devil to their assistance, whose name is much oftner in their mouth, than that of God or Christ."

In the second book he examines all the passages of the holy scripture, which mention either angels or the devil, and endeavours to make them agree with his opinion, that the devil has not the least power in this world; and he says, that such passages as ascribe several actions to good, as well as bad spirits, must be explained in an allegorical manner. This work raised a great clamour against Bekker. The consistory at Amsterdam, the classes, and synods proceeded against him, and after having suspended him from the holy communion, deposed him at last from the office of a minister. The magistrates of Amsterdam were so generous, however, as to pay him his salary as long as he lived. A very odd medal was struck in Holland, on his deposition. It represented a devil cloathed like a minister, riding upon an ass, and holding a banner in his hand, as a proof of the victory which he gained in the synods. With the medal was published a small piece in Dutch, to explain it, in which was an account of what had been done in the consistory, classes and synods.

Bekker died of a pleurisy, June 11th, 1698.

BELLAI, (WILLIAM DU) lord of Langei, a French general, who signalized himself in the service of Francis I. He was also an able negotiator, so that the emperor Charles V. used to say, "that Langey's pen had fought more against him than all the lances of France." He was sent to Piedmont, in quality of viceroy, where he took several towns from the imperialists. His address in penetrating into the enemies designs was surprizing. In this he spared no expence, and

Billon, Fort
inexpugnabile de l'honneur du Sexe-feminin,
fol. 236,
Paris, edit.
1555, 4to.

and thereby had intelligence of the most secret councils of the emperor, and his generals. He was extremely active in influencing some of the universities of France, to give their judgment agreeable to the desires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Bullen. It was then the interest of France, to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might serve to form a strict alliance between him and Francis I. He was sent several times into Germany to the princes of the protestant league, and was made a knight of the order of St. Michael.

Brantom's
memoirs.

Le Grand
histoire du
divorce de
Henry VIII.
tom. 1. p.
179.

He was also a man of learning, having given proofs of his abilities and genius as a writer. He composed several works, (A) the most remarkable of which was the history of his own times in latin, divided into ogdoades, that is, several parts, each consisting of eight books. Most of this work however has been lost, nothing of it remaining except a few fragments, and three or four books, which Martin du Bellai, William's brother, has inserted in his memoirs. (B)

When Langei was in Piedmont, in 1542, he had some remarkable intelligence, which he was desirous himself to communicate to the king, and being extremely infirm, he ordered a litter for his conveyance; but after having passed the mountain of Tarara, betwixt Lyons and Roan, he found himself so extremely bad at St. Saphorin, that he was obliged to stop there, where he died the ninth of January, in the year 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph.

Moreti.

Cy git Langey, qui de plume et d'èpée
A surmonté Ciceron et Pompée.

" Here lies Langey, who with his sword and pen, excelled
" even Cicero and Pompey.

(A) A list of them is given in the French Bibliothèques of La troix du Main, and Du Verdier; M. Bayle thinks that none of them were ever printed, excepting the epitome of the antient Gauls, with some other small pieces in 1556. A book concerning military discipline, was according to Mr. Bayle falsely ascribed to Bellai, the real author being Raimond de Pavia, Sieur de Forque-

vals, a Gascon gentleman.

(B) Of the ten books of which this work consists, the 5th, 6th, 7th, and 8th (according to Mr. Bayle) belong to William de Bellai. The entire work of William contained seven ogdoades; the first treated of the antiquities of the Gauls and French. The other six contained the reign of Francis I.

His cousin Joachim Bellai, made also the two following lines in his praise.

Hic situs est Langeius, nil ultra quære viator:
Nil melius dici, nil potuit brevius.

“ Here lies Langei; ask nothing further, traveller; nothing better can be said, nor nothing shorter.”

BELLARMIN, (ROBERT) an Italian Jesuit, and one of the most celebrated controversial writers of his time. He was born at Monte Pulciano, in Tuscany, in the year 1542, and was admitted amongst the jesuits, in 1560. In 1569 he was ordained priest, at Ghent, by Cornelius Jansenius, and the year following, taught divinity at Louvain. After having lived seven years in the Low Countries, he returned to Italy, and in 1576, began to read lectures at Rome on points of controversy. This he did with so much applause, that Sextus V. appointed him to accompany his legate into France, in 1590, as a person who might be of great service, in case any dispute in religion should be necessary to be discussed. He returned to Rome about ten months after, where he had several offices conferred on him by his own society as well as the pope, and in the year 1599, was created a cardinal. Three years after he had the archbishoprick of Capua given him, which he resigned in 1605, when the pope, Paul V. desired to have him near himself. He was employed in the affairs of the court of Rome, till the year 1621, when finding himself declining in health, he left the Vatican, and retired to the house belonging to the jesuits, where he died the 17th of September, 1621. It appeared on the day of his funeral, that he was regarded as a saint. The Swiss guards belonging to the pope, were placed round his coffin, in order to keep off the crowd, which pressed to touch and kiss the body; and every thing he made use of was carried away, as venerable relics.

Alegambe
Biblioth.
script. Soc.
Jes. p. 409.

It is generally allowed that Bellarmin did great honour to his order, and that no man ever defended the church of Rome and the pope, with more success. The protestants have so far acknowledged his abilities, that during the space of forty or fifty years, there was scarce any considerable divine amongst them, who did not write against Bellarmin. Some of his antagonists published several falsties against him, which his party made great advantage of. Bellarmin, though a strenuous advocate for the romish religion,

ligion, yet did not agree with the doctrine of the jesuits in some points, particularly that of predestination, nor did he approve of many expressions in the romish litanies; and notwithstanding he allowed many passages in his writings to be altered by his superiors, yet in several particulars, he followed the opinions of St. Augustin. He wrote most of his works in latin, the principal of which is his body of controverfy, consisting of four volumes in folio. He there handles the questions in divinity with great method and precision, stating the objections to the doctrines of the romish church, with strength and perspicuity, and answering them in the most concise manner. Some of the Roman-catholicks have been of opinion, that their religion has been hurt by his controversial writings, the arguments of the heretics not being, as they think, confuted with that superiority and triumph, which the goodness of the cause merited. Father Theophilus Raynaud acknowledges, that there are some persons who were of opinion, that Bellarmin's writings ought to be suppressed, as well because the heretics might make an ill use of them, by taking what they found in them for their purpose, and the catholicks might be imposed upon by not understanding the answers to the objections. Hence it was that Sir Edwyn Sandys, not being able to meet with Bellarmin's works, in any bookseller's shop in Italy, concluded that they were prohibited to be sold, lest they should make people acquainted with the opinions which the author confutes. Besides his body of controverfy, he wrote also several other books. He has left us a commentary on the psalms; a treatise on ecclesiastical writers; a discourse on indulgences, and the worship of images; two treatises in answer to a work of James I. of England; a dissertation on the power of the pope, in temporal matters, against William Barclay; and several treatises on devotion, the most excellent of which is that on the duties of bishops, addressed to the bishops of France.

Notwithstanding the zeal which Bellarmin had shewed in maintaining the power of the pope over the temporalities of kings, yet his book, *De Romano Pontifice*, was condemned by Sixtus v, who thought that Bellarmin had done great prejudice to the dignity of the pope, by not insisting that the power, which Jesus Christ gave to his vicegerent was direct, but only indirect. What he wrote against William Barclay upon the same subject, was treated with great indignity in France, as being contrary to the antient doctrine,

trine, and the rights of the Gallican church.(c)

Nicius Ery-
threusPina-
coth. 1. p.
37.

Bellarmin is said to have been a man of great chastity and temperance; and remarkable for his patience. His stature was low, and his mien very indifferent, but the excellence of his genius might be discovered from the traces of his countenance. He expressed himself with great perspicuity, and the words which he first made use of to explain his thoughts, were generally so proper, that there appeared no rasure in his writings. He has been attacked and defended by so many writers, that a catalogue has been drawn up of both parties. A list of his defenders has been composed by Beraldus, an Italian. His life has been written by James Fuligati, and many particulars relating to him, may likewise be found in Alegambus, Possévinus, Sponde, &c.

Baillet.

(c) A decree of parliament was drawn up against this performance in these terms. "The court prohibits all persons of what condition or quality soever, upon pain of high treason, to receive, retain, communicate, print, cause to be printed, or expose to sale the said book; and enjoins those, who shall have any

copies of the said book, or know of any person who is possessed of them, to declare it immediately to the usual judges, that an enquiry may be made after them, at the request of the substitutes of the Attorney general, and to proceed against the guilty, as is reasonable. *Mercure Frano.* vol. 20. p. 33, &c.

Moreti.

BELLEAU, (REMI) a French Poet, born at Nogent le Rotrou, in the territory of Perche and province of Arleanois. He lived in the family of Renatus of Lorraine, marquis of Elbeuf, general of the French galleys, and attended him in his expedition to Italy, in 1557. This prince highly esteemed Belleau for his courage, and having also a high opinion of his genius and abilities, entrusted him with the education of his son Charles of Lorraine. Belleau was one of the seven poets of his time, who were denominated the French Pleiades. He wrote several pieces, and translated the odes of Anacreon into the French language, but in this he is thought not to have preserved all the natural beauties of the original. His pastoral pieces are in greatest esteem.

Elog. lib. 13

Recherches,
lib. 7. cap. 7.

His verses in that way, says Scevola Pammarthanus, are expressed with such beauty and simplicity, that they seem to be a living picture of what they describe. Hence Rousard styled him the painter of nature, and Panquier called him the Anacreon of his age. He wrote also an excellent poem on the nature and difference of precious stones, which by some has been reputed his best performance, and hence it was said of him, that he had erected for himself a monument of the most precious stones.

Remeau died at Paris, in the family of the Duke D' Elbeuf, on the 6th of March, 1577. He was interred in the church De Peres Augustines, near the Pont-neuf. His funeral was attended by many of his friends, some of whom made eulogiums to his memory; the following epitaph is said to have been composed by Passeratius.

Non infletus abis, ocelle vatum,
Te flent Hesperii diuque flebunt;
Sed plus Hesperiiis dolent Eoi,
Nec jam divitibus tument lapillis
Quin magno ille metus subest dolori,
Audito interitu sui poetæ.
Ne gemma in lacrymas liquefcât omnis.

"Thou diest not unlamented, dearest of poets. The
"Hesperian regions weep for thee, and long will continue
"to do so. But the eastern countries still more lament thy
"death; nor do they now boast of their precious stones,
"fearing lest every gem should melt away into tears for
"the death of their poet."

BELLEFORET, (FRANCIS DE) a French author born September, 1530, near Samatan, a little village of Comminges in Guienne. He was but seven years of age when he lost his father; and his mother was left in poor circumstances, but she contributed all in her power to his education. He was supported some years by the queen of Navarre, sister to Francis I. Some time after he went to study at Bourdeaux, thence he removed to Toulouse, where instead of applying to the study of the law, as he intended, he amused himself with poetry. He went next to Paris, where he got acquainted with several men of learning, and was honoured with the friendship of many persons of quality. He wrote a great number of works in the French language, the most considerable of which are his history of the nine Charles's of France; annotations on the books of St. Augustin; his universal history of the world; the chronicles of Nicholas Gillet, augmented; a universal cosmography; but the most capital of all is his annals, or general history of France. He died at Paris the 1st of January, 1583, and was interred in the church of Cordelius, as he had ordered by his will.

De Verdier
Vau Privas
Bibl. Franc.
P. 366, &c.

BELLIN, (GENTIL) a Venetian painter, born in the year 1421. He was employed by the republic of Venice, and

and to him and his brother the Venetians are indebted for the noble works which are to be seen in the council-hall; we are told that Mahomet II. emperor of the Turks, having seen some of his performances, was so struck with them, that he wrote to the republick, entreating them to send him. The painter accordingly went to Constantinople, where he did many excellent pieces. Amongst the rest he painted the decollation of St. John the Baptist, whom the Turks revere as a great prophet. Mahomet admired the proportion and shadowing of the work, but he remarked one defect in regard to the skin of the neck, from which the head was separated; and in order to prove the truth of his observation, he sent for a slave and ordered his head to be struck off. This sight so shocked the painter, that he could not be easy till he had obtained his dismissal, which the Grand Signior granted, and made him a present of a gold chain. The republick settled a pension upon him at his return, and made him a knight of St. Mark. He died in the year 1501, in the 80th year of his age.

Dictionnaire
portatif de
de beaux
arts.

BELLINI, (LAURENCE) an eminent physician, born at Florence, in the year 1643. After having finished his studies in polite literature, he went to Pisa, where he was assisted by the generosity of the grand duke Ferdinand II. and studied under two of the most learned men of that age, Oliva and Borelli. Oliva instructed him in natural philosophy, and Borelli taught him mathematics. At twenty years of age, he was chosen professor of philosophy at Pisa, but did not continue long in this office; for he had acquired such a reputation for his skill in anatomy, that the grand duke procured him a professorship in that science. This prince was often present at his lectures, and was highly satisfied with his abilities and performances. Bellini, after having held his professorship almost thirty years, accepted of an invitation to Florence, when he was about fifty years of age. Here he practised physick with great success, and was advanced to be first physician to the grand duke Cosmus III.

Niceron,
memoirs
pour servir a
hist. des
hommes il-
lust. tom. 5.
p. 3, 6.

He died January 8th, 1703, being sixty years of age. His works were read and explained publicly during his life, by the famous Scottish physician, Dr. Pitcairn, professor of physic in Leyden (M).

BEM-

(M) He wrote the following works, *tura & usu renum.* Amsterdam, 1665, in 12mo.
1. *Exercitatio Anatomica de struc-*

II.

II. *Gustus Organum novissimè deprehensum*; præmissis ad faciliorem intelligentiam quibusdam de saporibus. Bologna, 1665, in 12mo.

III. *Gratiarum actio*, ad Ser. Hetruriz ducem. Quædam Anatomica in epistolâ ad Ser. Ferdinandum II, & propositio mechanica. Pisa 1670. in 12mo.

IV. *De Urinis & Pulsibus*, de mis-

sione sanguinis, de febribus, de morbis capitis & pectoris. Bologna. 1683, in 4to. Francfort & Leipzig, 1685, in 4to.

V. *Opuscula aliquot de urinis de motu cordis, de motu bilis, de missione sanguinis*. Lugduni Batavorum. 1696, 4to. This is dedicated to Dr. Pitcairn.

BEMBO, (PETER) a Venetian, of an antient and noble family, born in the year 1470. His Father, Bernard, was governor of Ravenna, and employed in many important negotiations. When he went embassador to Florence, he took his son along with him, and here it was Peter acquired that delicacy and purity of style in the Tuscan language, for which he is so much admired in his works. He applied himself likewise to the Grecian language, which he studied at Sicily under Constantin Lascaris, and when his father went to Ferrara, he accompanied him thither, where he went through a course of philosophy, under Nicholas Leonicensio. His works were much admired in Italy; but notwithstanding the elegance of his style, he has been thought sometimes to run into affectation by an improper use of the latin phrases (N). He lived a retired life, till the year 1513, when pope Leo X. made choice of him for his secretary, but his great application to business and study, brought upon him a bad state of health, which obliged him, for a change of air, to remove to Padua, where he resided in 1521, when he received the news of the pope's death. He then retired to Venice, where he spent his time very agreeably amongst books and men of letters, till the year 1538, when pope Paul III, created him a cardinal, and soon after gave him the bishoprick of Bergamo. He discharged the duties of his function with great fidelity, till the year 1547, when he died by a hurt which he received on his side,

Moreti.

(N) How many absurdities (says the author of the art of thinking, part 3. ch. 19. p. 366. Amsterd. edit. 1685) have some Italian authors run into, by a fantastical affectation of the Ciceronian style, or what they call pure Latin? Who can forbear laughing when Bembo says that a pope was elected by the favour and concurrence of the immortal Gods, "*Deorum immortalium*

beneficiis."

Justus Lipsius had likewise before this author criticized the latin style of Bembo; and among other things he blames him for saying, that the senate of Venice wrote to the pope, and bade him, "put his trust in the immortal Gods, whose vicegerent he was on earth." *Ut i fidat diis immortalibus*. Ep. 57. Centur. 2 Miscell. p. 177.

by his horse's running him against a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, composed by his son Torquato Bembo; and some time after his death, a very fine marble statue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Casa has written the life of this cardinal, and has given us an exact list of his Italian and Latin works. Amongst the latter, there are sixteen books of letters, which he wrote for Leo X, when he was his secretary; six books of familiar epistles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; several speeches; and the history of Venice in twelve books. He was named by the council of ten, to write this history in 1530; he was desired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accomplish it, concluding his work at the death of Julius II. Amongst his Italian pieces, the poem which he had made upon the death of his brother Charles, is reckoned one of the best. He was esteemed an elegant Latin as well as Italian poet, but he has been censured for having published poems that were too loose and immodest (o).

(o) Petrus Bembo elegiac (carmine) eam partem corporis humani celebravit, sine qua nulla obscenitas foret. Legatur ejus elegia, cujus initium:

Ante alias omnes, meus hic quas educat hortus,

Una puellares allicit herba manus.

Quod poema merito vocare possis obscenissimam elegantiam, aut elegantissimam obscenitatem. Unius et quadraginta distichorum est. "Peter Bembo has writ a poem in elegiac verse,

in praise of the obscene part of the human body. Read his elegy which begins thus,

One flower my garden yields, whose virtue's such

That none like it invites the virgin's touch.

Which poem may be called a most obscene, elegant piece, or a most elegant piece of obscenity. It consists of one and forty distichs. Scalliger. consultat. tabulæ Burdonum, p. 323.

Cave hist.
lit. p. 322.
edit. Colon.
Allobrog.

BENEDICT, (St.) the founder of the order of the Benedictin Monks, born in Italy, about the year 480. He was sent to Rome, when he was very young, and there received the first part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles distant. Here he lived a most ascetic life, and shut himself up in a cavern, where no body knew any thing of him except St. Romanus, who, we are told, used to descend to him by a rope, and to supply him with provisions.

sons. But being afterwards discovered by the monks of a neighbouring monastery, they chose him for their abbot. Their manners however not agreeing with those of Benedict, he returned to his solitude, whither many persons followed him, and put themselves under his direction, so that in a short time he built twelve monasteries. In the year 528, or the following, he retired to mount Cassino, where idolatry was still prevalent, there being a temple of Apollo erected here. He instructed the people in the adjacent country, and having converted them, he broke the image of Apollo, and built two chapels on the mountain. Here he founded also a monastery, and instituted the order of his name, which in time became so famous and extended over all Europe. It was here too that he composed his *Regula Monachorum* (P), which Gregory the great speaks of, as the most sensible and best wrote piece of that kind ever published. Authors are not agreed as to the place where Benedict died: Some say at Mount Cassino, others affirm it to have been at Rome when he was sent thither by pope Boniface. Nor is the year ascertained, some asserting it to have been in 542, or 543, and others in 547. St. Gregory the great has wrote his life in the second book of his dialogues, where he has given a long detail of the miracles said to have been performed by this holy person.

(P) M. Du Pin, in his nouvelle bibliothèque des auteurs ecclésiastiques, says, that this is the only genuine work of St. Benedict. There have been several editions of this rule.

Several other tracts are however

ascribed to him, as particularly, a letter to St. Maurus; a sermon upon the decease of St. Maurus; a sermon upon the passion of St. Placidus and his companions; and a discourse De ordine monasterii.

BENEFIELD, (SEBASTIAN) a learned English divine, of the seventeenth century, born at Prestbury, in Gloucestershire, August 12th, 1559. He was admitted a scholar of Corpus Christi College, in Oxford, August 30th, 1586, and chosen probationer-fellow, April 16th, 1590. After he had taken his degree of master of arts, he entered into holy orders; and in 1599, was appointed rhetorick reader in his college, and the year following admitted to the reading of the sentences. In 1608, he took the degree of doctor of divinity, and five years after, was appointed margaret professor of divinity, in that university. He discharged this office with great success for fourteen years, when he resigned it, and retired to his rectory of Meysey Hampton, near Fairford, in Gloucestershire, which he had been induct-

Wood's A-
then. Ox-
en. vol. 1.
col. 547.

ed into, several years before. He spent here the remainder of his life; and was eminent for piety, integrity, and extensive learning. He was well skilled in all arts of knowledge, and extremely conversant in the writings of the fathers and schoolmen. Some persons have accused him as a schismatic; but Dr. Ravis, bishop of London, approved of him as free from schism, and much abounding in science. He was a sedentary man, and fond of retirement, which rendered him less easy and affable in conversation; he was particularly attached to the opinions of Calvin, especially that of predestination; so that he has been stiled a downright and doctrinal Calvinist. He died at Messey-Hampton, August 24th, 1630, and was buried in the chancel of the church, on the 29th of the same month (Q).

(Q) He wrote the following treatises,

1. *Doctrinae Christianae sex capita totidem prælectionibus in schola Theolog. Oxon. pro forma habitis discussa & desceptata.* Oxford 1610, 4to.

2. *Appendix ad caput secundum de conciliis Evangelicis & cet. adversus Humphredum Leech.*

3. Eight sermons publicly preached in the University of Oxford, the second at St. Peters in the east, the rest at St. Mary's church. Oxford, 1614, in 4to.

4. The sin against the Holy Ghost, and other Christian doctrines, delivered in twelve sermons, upon part of the tenth chapter, of the epistle to the Hebrews. Oxford, 1615, in 4to.

5. A Commentary, or Exposition upon the first chapter of Amos, delivered in 21 sermons, in the parish church of Messey-Hampton, in the diocese of Gloucester. Oxford, 1613, in 4to.

6. Several sermons.

7. Commentary, or Exposition, upon the second chapter of Amos, delivered in 21 sermons, in the parish church of Messey-Hampton, &c. London, 1620, in 4to.

8. *Prælectiones de perseverantia sanctorum.* Francfort, 1618, in 8vo.

9. Commentary or Exposition on the third chapter of Amos, &c. London, 1629, in 4to.

10. A Latin Sermon upon Revel. v. 10. in 4to.

Histoire des
ouvrages des
Savans Dec.
1690. p.
166.

BENI, (PAUL) professor of eloquence in the university of Padua. He was a Greek by nation, according to Mr. Bayle, though other authors affirm, that he was born at Eugubio, in the dutchy of Urbino. He was in the society of Jesuits for some time, but quitted them upon their refusing to give him permission to publish a commentary on the feast of Plato. He was a great critic, and maintained a dispute with the academy de la Crusca, of Florence. He published a treatise against their Italian dictionary, under the title of *Anti-crusca, ar Paragone della lingua Italiana*. He had likewise another contest with the same academy in regard to Tasso, whose defence he undertook, and published two pieces on this subject. In one of which he compares Tasso to Virgil, and Ariosto to Homer, in some particulars giving Tasso the preference to these two antients, in the o-

ther piece, he answers the critical censures which had been made against this author. He published also some discourses upon the Pastor Fido of Guarini. These pieces which we have mentioned, were in Italian; but he has left a greater number of works in Latin (R). He died the 12th of February, 1625.

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|---|---|
| (R) Moreri mentions the following, | 5. <i>Dispensatio de Baronii annalibus.</i> |
| 1. <i>Commentarii, in 6 lib. priores Virgilii.</i> | 6. <i>Disputatio de historia.</i> |
| 2. <i>Commentarii in Aristotelis poeticam et lib. Rhetor.</i> | 7. <i>Disputatio de auxiliis.</i> |
| 5. <i>Commentarii in Sallustium.</i> | 8. <i>Orationes 75.</i> |
| 4. <i>Platonis Poetica ex dialogis collecta.</i> | 9. <i>Decades tres in Platonis Timæum.</i> |

BENNET, (HENRY) Earl of Arlington, was descended of an ancient family seated at Arlington in Middlesex, and second son of sir John Bennet, knight; by Dorothy, daughter of sir John Crofts, of Saxam in Norfolk, knight. He was born in the year 1618, and after being instructed in grammar learning in his father's house, was sent to Christ-church in Oxford, where he took the degree of master of arts, and distinguished himself by his turn for English poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himself a volunteer; and was afterwards made choice of by George lord Digby, secretary of state, to be his under-secretary. He was present in the rencounter at Andover, in which he received several wounds. When he could no longer remain in England with safety, he went to France, and from thence to Italy. On his return to France in 1649, he became secretary to the duke of York. In 1658, king Charles II. who placed great confidence in him, knighted him at Bruges, and sent him in quality of his minister to the court of Madrid. After the king's restoration he recalled him from Madrid, and appointed him privy purse. October 2d 1662, he was nominated secretary of state, in the room of sir Edward Nicholas. September 28th, 1663, the university of Oxford conferred upon him the degree of doctor of laws. On the 14th of March following, he was created baron of Arlington in Middlesex. At this time he had, as secretary, almost the sole management of foreign affairs, and his capacity was equal to his posts (D). He had a great hand in the

Wood's
Fast. Oxon.
vol. ii. col.
156.

(D) On the recommendation of Mr. Temple, afterwards sir William Temple, into business, and employed the duke of Ormond, he brought

Sir William
Temple's
works, Vol.
em. ii. p. 749.

the first Dutch war, but he likewise appears to have had no small share in the negotiations for peace. A new set of ministers having, under pretence of their influence over the parliament, raised themselves to power, lord Arlington declined in his credit with the king; but as he had been long in business, and loved a court, and was desirous of power, he continued to act as secretary of state under the new administration, and became one of the cabinet council distinguished by the name of the Cabal(ε). A design was set on foot to change the constitution into an absolute monarchy, but no writer charges lord Arlington with having a share in it; nor did he act farther than his office as secretary of state obliged him to act in the breach which the other violent members of the cabal pushed the king to make with Hol-

Biogr. Brit. land.

April 22, 1672, he was raised to the dignity of earl of Arlington, in Middlesex, and viscount Thetford, in Norfolk: and on the fifteenth of June following, was made a knight of the garter. Soon after he was sent to Utrecht with the duke of Buckingham and the earl of Halifax to treat of a peace between the allies, and the states-general; but this negotiation had no effect.

Rapin vol.
ii. p. 664.

The house of commons, disliking the war against Holland, determined to call the advisers and promoters of it to an account. They first attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington, and this lord's answer not satisfying the commons, articles of impeachment were drawn up, charging him with having been a constant and vehement promoter of popery and popish counsels; with having been guilty of many undue practices to promote his own greatness; with having embezzled the treasure of the nation, and falsely and treacherously betrayed the important trust reposed in him as a counsellor and principal secretary of state. He

ployed him in the treaty with the bishop of Munster, for attacking the Dutch by land, while we did it by sea. Temple's works, vol. ii. p. 1. 51. Burnet tells us, (Hist. of his own times, vol. i. p. 378.) That Arlington afterwards threw him off when he went into the French interest and made one of the cabal.

the initial letters of their titles, viz. Clifford, Ashley, (afterwards Shattisbury), Buckingham, Arlington, Lauderdale. They had all of them great presents from France, besides what was openly given them. The French ambassador gave each of them a picture of the king of France set in diamonds to the value of 3000 l.

(ε) This name was composed of

appeared before the house of commons, and spoke much better than was expected. He excused himself, but without blaming the king. And this had so good an effect, that though he, as secretary of state, was more exposed than any other man, by the many warrants and orders he had signed, yet he was acquitted, though by a small majority(c). In the mean time he continued to press the king to a separate peace with the Dutch, in which he happily succeeded (H). Having resigned his post of secretary, he was made lord chamberlain on the 11th of September, 1674, with this public reason given, that it was in consideration of his long and faithful service, particularly in the execution of his office of principal secretary of state, for the space of twelve years. Soon after, he made a fresh trial for recovering the king's confidence (I), by offering to go over to Holland, with the earl of Ossory; he told the king that he did not doubt but he would bring the prince of Orange into an entire dependance on his uncle, and in particular dispose him to a general peace; on which the king was much set, it being earnestly desired by France. It was likewise believed that he had orders to give the prince hopes of marrying the duke of York's daughter, lady Mary, whom he afterwards did marry. This journey proved altogether unsuccessful;

Dugdale's
Baronage,
vol. iii. p.
483.

(c) He was brought off by the personal friendship of a noble person nearly allied to him, viz. the earl of Ossory, eldest son to the duke of Ormond, and married to Arlington's wife's sister, and then the most popular man of his quality in England, who stood for five days that the debate lasted, in the lobby of the House of Commons, and solicited the members in his favour, as they entered the house: This brought over some of the most violent men on the other side, and induced others to attend who might probably have declined it. Carte's life of the duke of Ormond. History of the reign of Charles II. Biogr. Brit.

(H) Bishop Burnet tells us, that after signing the treaty, at the lord Arlington's office, the king came up immediately into the drawing-room, where seeing Rouvigny, the French ambassador, he took him aside, and told him he had been do-

ing a thing that went more against his heart than losing his right hand. He had signed a peace with the Dutch. He saw nothing could content the House of Commons, or draw money from them; and lord Arlington had pressed him so hard, that he had stood out till he was weary of his life. He saw it was impossible for him to carry on the war without supplies; of which it was plain he could have no hopes. The bishop farther tells us, that Arlington, who had brought about the peace, 'was so entirely lost by it, that though he knew too much of the secret to be ill used, yet he could never recover the ground he had lost.'

(I) Danby having succeeded lord Clifford, in the office of lord High-treasurer; which had ever been the height of lord Arlington's ambition; the latter had conceived an implacable hatred against him, and used his

Echard's
Hist. of
England, p.
911.

successful; (κ) and his credit was so much sunk that several persons at court took the liberty to act and mimic his person and behaviour, as had been formerly done against the lord chancellor Clarendon; and it became a common jest for some courtier to put a black patch upon his nose, and strut about with a white staff in his hand, in order to make the king merry. The king's coldness, or perhaps displeasure, is believed to have proceeded from Arlington's late turning towards the popular stream, and more especially his outward proceedings against the papists, when the court believed him to be one inwardly himself. With regard to this, a remarkable story is told by Echard, namely, that colonel Richard Talbot, afterwards earl of Tyrconel, having been some time absent from the

his utmost efforts to supplant him; but in vain. Arlington had likewise lost the affection of the duke of York, by advising his being sent from court. Burnet, Hist. of his own times. Vol. i. p. 394, 5.

(κ) Sir William Temple tells us, that the Pensionary de Wit, and Count Waldeck perceived that Arlington's bent was to draw the prince into such measures of a peace as France then so much desired; into a discovery of those persons who had made advances to the prince or the states of raising commotions in England during the late war; into secret measures with the king, of assisting him against any rebels at home, as well as enemies abroad, and into hopes or designs of a match with the duke's eldest daughter. But the prince would not enter at all into the first, was obstinate against the second, treated the third as disrespect to the king, to think that he should be so ill beloved, or so imprudent to need it; and upon mention made by lord Ossory of the last, he took no further hold of it, than saying, that his fortunes were not in a condition for him to think of a wife. Temple's works, vol. i. p. 397. We are informed by Burnet, that lord Arlington talked to the prince in the strain of a governor; and seemed to presume too much on his youth and want of experience. But instead of prevailing on him,

lost him entirely, so that all his endeavours afterwards could not beget any confidence in him. The lord Arlington (says Temple) after his return was received but coldly by the king, and ill by the duke, who was angry that any mention should be made of his daughter the lady Mary, though it was only done by the lord Ossory, and whether with order from the king, or not, was not known; so that never any strain of court-skill and contrivance succeeded so unfortunately as this had done, and so contrary to all the ends which the author of it proposed to himself. Instead of advancing the peace, he left it desperate; instead of establishing a friendship between the king and the prince; he left all colder than he found it; instead of entering into great personal confidence and friendship with the prince, he left an unkindness which lasted ever after; instead of retrieving his own credit at court, which he found waning by the increase of lord Danby's, he made an end of all that he had left with the king, who never afterwards used him with any confidence further than the forms of his place, and found also the lord treasurer's credit with the king, more advanced in six weeks which he had been a way, than it had in many months before. Temple's works, vol. i. p. 398.

the court, upon his return found the earl of Arlington's credit extremely low, and seeing him one day acted by a person with a patch and staff, he took occasion to expostulate this matter with the king, with whom he was very familiar, remonstrating, how very hard it was, that poor Harry Bennet should be thus used, after he had so long and faithfully served his majesty, and followed him every where in his exile. The king hereupon began to complain too, declaring what cause he had to be dissatisfied with Harry Bennet's conduct, who had of late behaved himself after a strange manner; for not content to come to prayers as others did, he must be constant at sacraments too. Why, said Talbot, interrupting the king, does not your majesty do the same thing? God's fiſh, replied the king with some heat; I hope there is a difference between Harry Bennet and me. Nevertheless lord Arlington was continued in his office, and in the privy-council in all the changes it underwent, and at his majesty's decease, king James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685. By his lady Isabella, daughter to Lewis de Nassau, lord Beverwaert, he had one daughter Isabella, who married, August 1st, 1672, Henry earl of Euston, son to king Charles II. by the duchess of Cleveland, created afterwards duke of Grafton.

“ He was, according to bishop Burnet, a proud man :
 “ his parts were solid but not quick ; he had the art of ob-
 “ serving the king's temper, and managing it, beyond all
 “ the men of that time. He was believed a papist, he
 “ had once professed it, and when he died he again recon-
 “ ciled himself to that church : yet in the whole course of
 “ his ministry he seemed to have made it a maxim, that the
 “ king ought to shew no favour to popery, but that his
 “ whole affairs would be spoiled, if ever he turned that way ;
 “ which made the papists become his mortal enemies, and
 “ accuse him as an apostate and the betrayer of their in-
 “ terests.”

BENNET (Dr. THOMAS) was born at Salisbury, May 7, 1673. From the free-school in that city, he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the college. In 1699 he published an Answer to the Dissenters pleas for separation, or an Abridgment of the London Cases. The following year, taking a journey to visit his friend Mr. John Rayne, rector of St. James's in Colchester, and finding him dead, he preached his funeral sermon, with which the inhabitants were

were so highly pleased, that they warmly recommended Mr. Bennet to Dr. Compton, bishop of London, who thereupon presented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his assistance desired upon all occasions; so that he was minister not only of one parish, but even in a manner of the whole city. The same year he published at Cambridge his Confutation of Popery (K). In 1702, he published a tract relative to the separation of the dissenters, intitled, A Discourse of Schism (L). This book being animadverted upon by Mr. Shepherd, one of the dissenting ministers to whom it was addressed by way of letter, the year following he sent abroad a defence of it. The same year he published his Answer to Mr. Shepherd's Considerations on the discourse of Schism; and also a treatise intitled, Devotions (M). In 1705, he printed

(K) It was divided into three parts.

1. The controversy concerning the rule of faith is determined. 2. The particular doctrines of the church of Rome are confuted. 3. The Popish objections against the church of England are answered. A passage in the first part of this discourse shews, that Mr. Bennet did not consider the authority of the antient fathers, as at all necessary or decisive in controversies of religion; for having observed, that when men are obstinately set against an opinion, the bare sound of a Scripture phrase shall be called a condemnation of it, and those that shall venture to defend it, must expect to be charged with nothing less than heresy and opposing the scripture; he proceeds thus: "The antient fathers laboured under the same mistake. Though they were eminently pious, yet they felt the bias of corrupt nature. This is evident from their writings, in which they have shewn themselves to be but men. We that live at a distance, and are not immediately interested in their disputes, can observe divers instances of weakness, which we ought to pity, because they are necessary frailties. They do sometimes load their adversaries with such charges as we can hardly esteem just, and

"aggravate some things, perhaps beyond their due measure. They do sometimes insist upon the slightest matters in the heat of their disputes; and lay great stress upon some arguments which we cannot think conclusive. When they were possessed of an opinion, they seemed as eager in the defence of it as their successors; and therefore we must not think it strange if they were sometimes too hasty, and took those things for substantial proofs, which when narrowly searched by those, who have more leisure and cooler thoughts, appear to have been little or nothing to the purpose." Gen Dist.

(L) Shewing, 1. What is meant by Schism. 2. That Schism is a damnable sin. 3. That there is a Schism between the established church of England and the dissenters. 4. That this Schism is to be charged on the dissenters side. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuse the dissenters from being guilty of Schism.

(M) viz. Confessions, Petitions, Intercessions, and thanksgivings, for every day of the week, and also before, at, and after the sacrament, with occasional prayers for all persons whatsoever.

printed at Cambridge, his Confutation of Quakerism, and in 1708, A brief history of the joint use of precomposed set forms of prayer (N). In this year likewise came abroad his discourse of Joint Prayers (O). In 1709, he published in 8vo. his Paraphrase with annotations upon the book of Common-prayer. In this treatise he observes, that the using of the morning-prayer, the litany, and communion-service, at one and the same time in one continued order, is contrary to the first intention and practice of the church. The next piece he made public was a sermon recommending charity-schools, preached at St. James's church in Colchester, March 10th, 1710, and published at the request of the trustees. The same year he wrote A letter to Mr. B. Robinson, occasioned by his review of the case of liturgies and their imposition: and soon after, a second letter upon the same subject. The year following, he sent abroad his Rights of the clergy in the christian church, wherein he asserts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to choose their own particular pastors. About this time he took the degree of doctor in divinity. In 1711, he published at London, his Directions for studying, I. A general system of divinity. II. The thirty-nine articles. To which is added, St. Jerom's epistle to Nepotianus. The same year was published his essay on the thirty-nine articles of religion, agreed on in 1562, and revised in 1571 (P). Before the publication of this

Biogr. Brit.

(N) In which he endeavours to shew, 1. That the antient Jews, our Saviour, his Apostles, and the primitive Christians, never joined in any prayers, but precomposed set forms only. 2. That those precomposed set forms, in which they joined, were such as the respective congregations were accustomed to, and thoroughly acquainted with. 3. That their practice warrants the imposition of a national precomposed liturgy. To this treatise he has annexed, A discourse of the gift of prayer, the intent of which is to shew, that what the dissenters mean by the gift of prayer, viz. a faculty of conceiving prayers ex tempore, is not comprised in scripture.

(O) In this piece he shews, 1. What is meant by joint prayer. 2. That the joint use of prayers con-

ceived ex tempore, hinders devotion, and consequently displeases God; whereas the joint use of such precomposed set forms, as the congregation is accustomed to, and thoroughly acquainted with, does effectually promote devotion, and consequently is commanded by God. 3. That the lay dissenters are obliged, upon their own principles, to abhor the prayers offered in their separate assemblies, and to join in communion with the established church. This treatise was animadverted upon in several pieces.

(P) The text being first exhibited in Latin and English, and the minutest variations of eighteen of the most antient and authentic copies carefully noted, an account is given of the proceedings of convocation in forming and settling the text of the articles 3

this book, he found, it necessary to leave Colchester. The other livings being filled up with men of merit and character, in which he was highly instrumental, his large congregation and his subscriptions, which amounted to near 300 l. a year, fell off so, that the income of his two livings of St. James's and St. Nicholas, did not amount to 60 l. Wherefore he removed to London, and was appointed deputy-chaplain to Chelsea-hospital, under Dr. Cannon. Soon after happening to preach the funeral sermon of his friend Mr. Erington, lecturer of St. Olaves, in Southwark, it was so highly approved of by that parish, that he was unanimously chosen lecturer without the least solicitation. We find him in 1716, morning-preacher at St. Laurence Jewry; and soon after he was presented by the dean and chapter of St. Pauls, to the vicarage of St. Giles's Cripplegate, worth near 500 l. a year. Whilst in this station he was engaged in several expensive lawsuits, in defence of the rights of that church, to which he recovered 150 l. per Annum. In 1716, he published a pamphlet intitled, "The Nonjurors separation from the public assemblies of the church of England examined, and proved to be schismatical upon their own principles;" and the "Case of the reformed episcopal churches, in Great-Poland, and Polish Prussia, in a sermon preached at St. Lawrence Jewry in the morning, and at St. Olaves, Southwark, in the afternoon;" (s) two editions of which were published the same year. In 1717, he published a spital sermon before the lord mayor, aldermen, &c. of London. And in 1718, came abroad his "Discourse of the ever blessed Trinity in Unity, with an examination of doctor Clark's

cles; the controverted clause of the twentieth article is demonstrated to be genuine; and the case of subscription to the articles is considered in point of law, history and conscience, with a prefatory epistle to Anthony Collins, esq; wherein the egregious falshoods of the author of Priestcraft in perfection are exposed. In the preface, dated at Colchester, January 13, 1710, he tells us, that he intended to have added his thoughts concerning church-censures, and other weighty matters, and to have annexed a discourse concerning the independency of the church on the

state, with an account of the sense of our English laws, and the judgment of archbishop Cranmer, relating to that point. But that the bulk of those papers being increased so very much beyond his expectation, he was induced to cast what remained into a second part, which should be published with all convenient speed. But it was never finished by him, though about four chapters of it were actually printed off.

(s) This was occasioned by a book intitled, A collection of papers, written by the late R. R. George Hicks,

"Script-

* Scripture Doctrine of the Trinity;" (r) in which he treats doctor Clarke with great decency and civility. In 1726, he published his Hebrew Grammar. (u) He died of an apoplexy at London, October the 9th, 1728, aged fifty-five.

D. D. 1716, in which the church of England was charged with heresy, schism, perjury, and treason. Dr. Bennet's tract proved however unsatisfactory to many persons; and several replies were made to it, particularly in a pamphlet intitled, The Layman's Vindication of the church of England, as well against Mr. Howell's charge of schism, as against Dr. Bennet's pretended answer to it; and another, dated October the 22d, 1716, and intitled, Dr. Bennet's concessions to the nonjurors, proved to be destructive to the cause which he endeavours to defend, as they make the nonjurors to be catholicks, and his own communion to be schismatical; in a letter to a friend. London, 1717, in 8vo. Mr. James Pierce, an eminent dissenting minister, wrote likewise A letter to Dr. Bennet, occasioned by his late treatise concerning the nonjurors separation, &c. dated at Exeter, November the 13th, 1716, and printed in 1717.

(r) This discourse was afterwards

animadverted upon by Thomas Emlyn, in a piece published in 1718, intitled, Dr. Bennet's new theory of the Trinity examined, or some considerations on his discourse of the ever blessed Trinity in Unity, and his examination of Dr. Clark's scripture doctrine of the Trinity. It was also replied to in another tract, printed in 1719, under the title of A modest plea for the baptismal and scripture notion of the Trinity; wherein the schemes of the reverend Dr. Bennet, and Clarke, are compared, by Mr. John Jackson, rector of Rossington, in Yorkshire.

(u) The title is Thomæ Bennet, S. T. P. Grammatica Hebræa, cum uberrimâ Praxi, in usum Tironum, qui linguam Hebræam abq. præceptoris vivâ voce (idq. in brevissimo temporis compendio) edificare cupiunt, Accedit consilium de studio præcipuarum linguarum orientalium, Hebræe scil. Chaldæe, Syre, Samaritanæ, & Arabicæ, instituendo & perficiendo.

BENNET, (CRISTOPHER) was born in Somersetshire, Biogr. Brit. about the year 1617, and educated at Lincoln-college, Oxford, where he was entered a commoner, in the year 1632. After taking both his degrees in arts, he entered upon the physic line, and afterwards was elected a fellow of the college of physicians in London, where he practised with success. He died in April 1655. His writings are Theatri tabidorum vestibulum.—Exercitationes diagnosticæ cum historijs demonstrativis, quibus alimentorum et san- guinis vitia deteguntur in plerisque morbis. He also corrected and enlarged doctor Moufet's treatise entitled, Health's improvement.

BENOIT, (RENATUS) a famous doctor of the Sorbonne, born at Sevenieres, near Angers. He was a secret favourer
K 2 of

Lettres de
Card. D'Of-
fat, 9 Sept.
1662.

Biblioth.
univers.
Rom. 2. p.
346.

Thesaur.
lib. 206.
331.

of the protestant religion, and being desirous that his countrymen might have the Bible to read in their own tongue, he published a French translation, by the reformed ministers at Geneva; which, though it was approved of by several doctors of the Sorbonne, before it went to press; and king Charles IX. had granted a privilege for the printing of it; yet as soon as it was published, it was condemned. In 1587, king Henry III. appointed Benoit reader and regius professor of divinity in the college of Navarre, at Paris: He had been, before that time, confessor to Mary queen of Scots, during her stay in France, and attended her when she returned into Scotland. Some time before the death of Henry III. Benoit published a book intitled, "Apologie Catholique;" in which he endeavoured to prove, that the protestant religion which Henry king of Navarre professed, was not a sufficient reason to deprive him of his right of succession to the crown of France. After the murder of Henry III. an answer was written to this book, to which Dr. Benoit made a reply (A). When king Henry IV. had resolved to embrace the Roman Catholick religion, he wrote to Benoit, commanding him to come and meet him. Benoit consulted thereupon with the pope's legate, who was then at Paris, but he advised him to return for answer, that he could not go without the pope's permission. However Benoit assisted some time after at the conference held at St. Dennis, where it was resolved, that the king having given sufficient proofs of his faith and repentance, might be reconciled to the church without waiting for the pope's consent. Benoit also assisted at that assembly, in which king Henry abjured the reformed religion, and having embraced the Roman Catholic faith, was absolved by the archbishop of Bourges. The king promoted him afterwards, in the year 1697, to the bishoprick of Troyes in Champagne, but he could never obtain the pope's bulls, to be install'd.

(A) This reply contains six chapters, in which the author endeavours to shew, 1. That the Roman Catholics and the Huguenots have the same faith. 2. That they both differ from the primitive church in matters of ceremony; that therefore the latter ought not to be condemned upon that account. 3. That the Huguenots never were condemned

publickly or lawfully before the council of Trent. 4. That that council is not a lawful one. 5. That it is not admitted in France. 6. That therefore the Huguenots must be considered as true members of the catholic, apostolic, and Roman church. Biblioth. Univers. & histor. tom. 2. p. 547.

However, he enjoyed the temporalities of that bishoprick 'till the year 1604, when he resign'd it with the king's leave to Renatus de Bressay, archdeacon of Angers. He died at Paris, March 7th, 1608, and was buried near the great altar in his parish of St. Eustathius; and Dr. Cayet pronounced his funeral oration.

BENSERADE, (ISAAC DE) a French poet of the last century, born at Lions, near Roan. He was born but not educated a protestant, his father having turned catholic when he was very young. When Benserade was about seven or eight years of age, he went to be confirmed; the bishop who performed the ceremony, asked him if he was not willing to change his name of Isaac, for one more christian. With all my heart, replied he, provided I get any thing by the exchange. The bishop, surprized at such a ready answer, would not change his name. Let his name be Isaac still, said he, for whatever it is, he will become famous. Benserade lost his father when he was very young, and being left with very little fortune, and this much involved in law, he chose rather to give it up, than sue for it. We have been told by some authors, that he was related to cardinal Richlieu, and that the cardinal took care of his education; 'tis certain however, that Benserade soon became famous at court, for his wit and poetry, and that Richlieu granted him a pension, which was continued 'till the death of this cardinal; and it is probable that Benserade would have found the same protection in the duchess of Aiguillon, if the following four verses, which he made on the death of the cardinal, had not given her great offence:

Preface of
M. Abbe
Tellemaut
to Benserade's
works, Paris
1697.
Ibid.

Cy gist, oui gist, par la mort-bleu,
Le cardinal de Richelieu;
Et ce qui cause mon ennuy,
Ma pension avec luy.

" Here lies, alas! 'tis true,
" Good cardinal de Richelieu:
" But what in truth disturbs me most
" Is, that with him my pension's lost.

After the death of Richlieu, he got into favour with the duke de Breze, whom he accompanied in most of his expeditions; and when this nobleman died, he returned to court,

Nicer, tota
14. p. 306

Let. 164.
vol. 1. p.
480.

court, where his poetry became highly esteemed. We are told in one of Costar's letters to the marchioness de Lavaradin, that Benserade was named Envoy to Christina, queen of Sweden; 'tis certain however, that he never went in this employment; hence the humorous Scarron thus dates an epistle of his to the countess de Fiesque:

L'an que le Sieur de Benserade
N'alla point a son Embassade.

"The year in which M. Benserade did not go on his embassy".

P. 804.

Benserade had surprizing success in what he composed for the king's interludes. There was quite an original turn in these compositions, which characterized at once the poetical divinities, and the persons who represented them. "With the description of the Gods and other personages, says the author of the *Recueil de bons contes*, supposed to be M. de Calliere, who were represented in these interludes, he mixed lively pictures of the courtiers who represented them. He therein often discovered their inclinations, attachments, and even their most secret adventures; but in so agreeable, so delicate, and so concealed a manner, that those who were rallied, were the first who were pleased at it, and his jests left no resentment or concern in their minds, which is a mark of their perfection." The sonnet which Benserade sent to a young lady, with his paraphrase on Job, rendered his name very famous. A parallel was drawn betwixt it, and the *Urania* of Voiture, and a dispute thence arose, which divided the wits, and the whole court. Those who gave the preference to that of Benserade, were styl'd the Jobists, and their antagonists, the *Uranists*. The prince of Conti declared himself a Jobist. "The one sonnet (said he, meaning that of Voiture) is more grand and finished; but I would rather have been the author of the other." Benserade wrote *Rondeaux* upon Ovid, some of which are reckoned tolerable, but upon the whole they are not much esteemed. He applied himself to works of piety some years before his death, and translated almost all the psalms. M. L'Abbe Olivet says, that Benserade towards the latter end of his life, withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he says it was the custom to visit the re-

Tartaron
prefat. epis.
to his translation
of Juvenal.
Mensagians,
p. 189 2d.
Holl edit.
*Histoire de
l'Acad.*

mains

mains of the ornaments with which Benferade had embellished his house and gardens, where every thing favoured of his poetical genius. The barks of the trees were full of inscriptions (A), and amongst others, he remembers the first which presented itself, was as follows,

Adieu fortune, honneurs, adieu vous et les vôtres,
Je viens ici vous oublier,
Adieu toi-même amour, bien plus que les autres
Difficile a congédier.

Fortune and honours all adieu,
And whatsoe'er belongs to you.
I to this retirement run,
All your vanities to shun,
Thou too adieu, O powerful love;
From thee 'tis hardest to remove.

Mr. Voltaire is of opinion that these inscriptions were the best of his productions, and he regrets that they have not been collected together.

Benferade suffered at last so much from the stone, that notwithstanding his great age, he resolved to submit to the operation of cutting. But his constancy was not put to this last proof; for a surgeon letting him blood, by way of precaution, pricked an artery, and instead of endeavouring to stop the effusion of blood, ran away. There was but just time to call F. Commire, his friend and confessor, who came soon enough to see him die. This happened the 9th of October, 1691, in the 82d year of his age.

(A) Mr. Olivet gives the following catalogue of the works of Benferade.

1. Cleopatra, a tragedy, Paris 4to. 1636.

2. La mort d'Achille, et la dispute de ses armes. Paris 4to. 1637.

3. Iphis & Jante, a comedy. Paris, 4to. 1637.

4. Gustaphe, a tragi-comedy. Paris, 4to. 1637.

5. Paraphrase (in verse) sur les neuf leçons de Job. Paris, 12mo. 1638.

6. Meleagre, a tragedy. Paris, 4to. 1641.

7. La pucelle D'Orleans, a tragedy. Paris, 4to. 1678.

9. Fables D'Esope en Quatrains. Paris, 8vo. 1678.

10. Oeuvres diverses, in two volumes. Paris, 12mo. 1697.

BENTHAM, (THOMAS) was born about the year 1513, at Shirebourne in Yorkshire, and educated at Magdalen-college, in Oxford, where he took his degrees in arts. He

Biogr. Brit.

Feller's
worthies in
Yorkshire,
p. 198.
Biogr. Brit.

Heylyn's
history of the
reformation,
history of
queen Mary,
79, 80.
Biogr. Brit.
History of
thereformat.
vol. ii. p.
374.
Biogr. Brit.

was admitted perpetual fellow of that college, in 1546; after which he applied himself wholly to the study of divinity, and the Hebrew language. He was before well skilled in the Latin and Greek tongues. In the reign of king Edward VI. he was very zealous against popery; upon which account, and for his endeavouring, together with one Henry Bull, of the same college, to wrest the censer out of the hands of the Choristers, as they were going to offer their superstitious incense, he was ejected from his fellowship, by the visitors appointed by queen Mary. Whereupon he retired first to Zurich, and after to Basil, in Switzerland, and became preacher to the English exiles. Being afterwards recalled by some of his brethren he returned to London, where he lived privately and in disguise, and was made superintendant of a protestant congregation, which met together by stealth to the number of an hundred, sometimes two hundred. Notwithstanding the rigid proclamation, "That no man should either pray for " or speak to, or once say, God bless them," (that is, persons condemned, or about to suffer for their religion) Bentham seeing the fire set to some of them, turning his eyes to the people, said, "We know they are people of God, and therefore we cannot chuse but wish them well, and, God strengthen them; and so he boldly cried out, Almighty God, for Christ's sake strengthen them;" upon which all the people with one accord cried, Amen, amen; the noise whereof was so great, and the cryers so many, that the officers knew not whom they were to seize on, or with whom they were to begin their accusation. In the second year of queen Elizabeth, he was nominated to the see of Lichfield and Coventry, upon the deprivation of Dr. Ralph Rayne, a violent persecuting papist. He published a sermon on Matt. iv. 1—11, printed at London. Bishop Burnet says, he translated into English the book of Psalms, at the command of queen Elizabeth, when an English version of the Bible was to be made, and that he likewise translated Ezechiel and Daniel. He died at Eccleshal, in Staffordshire, (A) the seat belonging to the see, February 19, 1578, aged sixty-five years.

(A) He was buried in the chancel of the church there, having over his grave, a stone of alabaster, with the effigies of himself, his wife and four children.

BENTIVOGLIO, (Guy) cardinal, born at Ferrara, in the year 1579. He went to study at Padua, where he made a considerable proficiency in polite literature. He was at

at this place in October 1597, when Alfonso, duke of Ferrara, died. Cæsar the duke's cousin claimed the right of succession, but the pope opposed him. The marquis Hippolyte Bentivoglio, brother to Guy, espoused the cause of Cæsar, and put himself at the head of his troops, which extremely irritated cardinal Aldrobrandin, Nephew to Clement VIII. who commanded the ecclesiastical troops. Guy left Padua, in order to wait upon Aldrobrandin, and to endeavour to appease his resentment. He succeeded in his endeavours, being the chief instrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the pope, who made him his chamberlain, and gave him leave to go and finish his studies at Padua. Upon his leaving the university, he went to reside at Rome, where he became universally esteemed. He was sent nuncio to Flanders, and then to France, in both which employments his behaviour was such as gave great satisfaction to Paul V. who made him a cardinal, which was the last promotion he made a little before his death, which happened on the 28th of January 1621. Bentivoglio was at this time in France, where Lewis XIII. and all the French court congratulated him on his new dignity, and when he returned to Rome, his christian majesty entrusted him with the management of the French affairs at that court. Pope Urban VII. had a high esteem for him, for he was of opinion, he could not find a friend more faithful and disinterested than cardinal Bentivoglio, nor one who had a more consummate knowledge in business. He was beloved by the people, and esteemed by the cardinals; and his qualities were such, that in all probability he would have been raised to the pontificate on the death of Urban, which happened on the 29th July, 1644, but the cardinal having gone to the conclave during the time of the most intolerable heats at Rome, it affected his body to such a degree, that he could not sleep for eleven nights afterwards, and this want of rest threw him into a fever, of which he died the 7th of September 1644, being then sixty-five years of age. He has left several works, the most remarkable of which are his history of the civil wars of Flanders, an account of Flanders, with his letters and memoirs.

Moretti.

BENTLEY, (RICHARD) an eminent critick and divine, was the son of a mechanic tradesman at Wakefield in Yorkshire, where he was born in the year 1662, and probably received

received the first part of his education at the free-school in that town; whence being removed to St. John's college in Cambridge, he followed his studies with indefatigable industry, and his inclination leading him strongly to critical learning, his skill and knowledge therein was taken notice of by Dr. Edward Stillingfleet, who was bred at the same college, and in 1685 appointed him private tutor to his son. Mr. Bentley had not been above a year in the Dr's family, when he had compiled in a thick volume in 4to, a kind of Hexapla; in the first volume of which was every word of the Bible alphabetically disposed; the various interpretations whereof from the Chaldee, Syriac, vulgar Latin, Septuagint, and the versions of Aquila, Symmachus, and Theodosian, had their proper place in the other five volumes; besides another 4to. volume of the various lections and emendations of the Hebrew text drawn out of those ancient versions. As he proceeded, his views became more enlarged, and he had an opportunity of satisfying them in the Bodleian library in 1689, when he attended his pupil to Wadham college in Oxford, where he was incorporated master of arts July 4th that year, having taken that degree some time before in his own university. He was then also in holy orders, and his patron (to whom he had been very serviceable) being advanced to the see of Worcester in 1692, collated him to a prebend in that church, into which he was installed October the second that year, and also made him his domestic chaplain, in which last station he continued till his lordship's death. That learned prelate as well as Dr. Will. Lloyd, then bishop of Litchfield, had seen many proofs of our author's extraordinary merit, (A) when they concurred in recommending him as a fit person to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion.

Willia's cathedrals, vol. 3. p. 672.

This gave him a fine opportunity of establishing his fame. He saw it well; and resolved to push it to the utmost. Sir Isaac Newton's *Principia* had been published but a few years, and the book was little known and less understood; Mr. Bentley therefore determined to spare no pains

(A) Besides private communications, our author had wrote a Latin address to Dr. Mill, principal of St. Edmond's Hall in Oxford, containing some critical observations upon Malala, which was subjoined to the edition of that Greek historiographer, printed at Oxford, in 1691, by Mr. Humphry Hody. This epistle, he

tells us himself, was both wrote and published by the express desire of the bishop of Lichfield. Bentley against Boyle. Pref. p. 88. Mr. Hody was appointed college tutor to young Mr. Stillingfleet, and was afterwards his father's chaplain. See his article in Biog. Brit. vol. 4.

in displaying to the best advantage, the profound demonstrations which that excellent work furnished in proof of a deity; and that nothing might be wanting which lay in his power to compleat the design, he applied to the author, and received from him the solution of some difficulties which had not fallen within the plan of his treatise (B). Our author also did not forget to heighten the novelty of his plan, by introducing and asserting mr. Locke's lately advanced notion concerning the innate idea of a God in his first sermon. With the help of such advantages Mr. Bentley's sermons, at Boyle's lectures, became the wonder and admiration of the world, and raised the highest opinion of the preacher's abilities. Accordingly he soon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's palace upon the death of mr. Justel the following year; for which the warrant was made out of the secretary's office December 23 1693, and the patent in April 1694. But he was scarcely well settled in this office when he fell under the displeasure of the honourable mr. Charles Boyle, eldest son to the earl of Orrery; a young nobleman of the greatest hopes, who being then in the course of his education at Christ-church college, in Oxford, resolved to put out a new edition of the Greek epistles of Phalaris, for which purpose having obtained the use of a M.S. of the book out of St. James's library, our librarian demanded it back sooner than was expected, and before the design of consulting it was finished. This being resented by Mr. Boyle, gave rise to the well known controversy betwixt Boyle and Bentley, which was carried on with admirable spirit, wit and learning, in several writings on both sides, 'till the year 1699, and gave our author another opportunity of surprising the world with his genius and knowledge in critical learning:

There is a list of the several pieces produced by this controversy in Biogr. Brit. v. 2. p. 736.

(a) This was the hypothesis of deriving the frame of the world, by mechanic principles, from matter evenly spread through the heavens, which is so clearly stated and computed by that incomparable mathematician and philosopher, as his manner was, that the reader curious in these matters will be glad to peruse it in four letters from Sir Isaac Newton to Dr. Bentley, &c. Lond. 1756, 8vo. Mr. Bentley's diligence in consulting Sir Isaac on this occasion was

highly commendable; and if he had been equally diligent in consulting the Principia, he would have prevented that escape of proving the moon not to turn round her own axis, because she always shews the same face to the earth. A mistake in these sermons, which laid him open to the raillery of Dr. Keill, who, instigated by the wits of Christ-church, did not spare to bang him with his own staff! See Keill (John's) article in Biogr. Brit. vol. 4.

and

Willis, v. 2.
p. 376.

and Dr. Montague dying the next year, he was presented by the crown to the mastership of Trinity College in Cambridge. Upon this promotion he resigned his prebend of Worcester, and was collated to the archdeaconry of Ely, June 22, 1707. Besides this he was presented to a good benefice in that island, and had the honour of being chaplain, both to king William and queen Anne.

Having thus obtained ease and affluence, and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical pursuits; and as he gave the fruits of his labours occasionally to the public, these were observed severally to abound with so much profound erudition, and ingenious sagacity, that he grew by degrees up to the character of being the first critic of his age (c). In the mean time he carried matters with so high a hand in the government of his college, that in 1709, a complaint was brought before the bishop of Ely, as visitor, against him by several of the fellows, who, in order to have him removed from the mastership, charged him with embezzling the college money, and other misdemeanours. In answer to this, he presented his defence to the bishop, which was published in 1710, under the title of the *Present state of Trinity College*, 8vo. and thus begun a lasting quar-

(c) In the *Biog. Brit.* v. 2. p. 734. (Rem.) may be seen a list of the authors both at home and abroad, who have made him the highest compliments on this head; but these, tho' raised as high as words could blow them up, may perhaps be justly valued a little below the standard of impartial judges, especially as they come from others who could not have fathomed the whole depth of his erudition so accurately as he himself was able to do. Such therefore must needs be better pleased with the account of it given from his own mouth by the ingenious Mr. William Whiston, who speaking of another great critick, Mr. Wasse of Æynho in Northamptonshire, one more learned, as he observes, than any bishop in England since bishop Lloyd, relates a saying of Dr. Bentley, as well known, that, when he should be himself dead, Wasse would

be the most learned man in England. Whiston's memoirs, &c. v. 1. p. 212. edit. 1753. Besides those already mentioned, the pieces which he published within the period intimated in the text are; 1. A collection of the fragments of Callimachus, with notes, printed in 1697, by Grævius, in his edition of that poet's works. 2. Notes upon the two first comedies of Aristophanes, published at Amsterdam, in 1710. 3. *Emendationes*, &c. on the fragments of Menander and Philemon, printed about the same time at Rheims. This he subscribed by the feigned name of Phileleutherus Lipsienfis. 4. Under that character he appeared again in 1713, in his remarks upon Collins's discourse of free-thinking, which is always reckoned among his capital pieces; as well as (5) His edition of Horace, which first came out in 1711.

rel, which having the nature of a bellum intestinum, was carried on like other civil wars, with the most virulent animosity on each side, till after above twenty years continuance, it ended at last in the doctor's favour. (D)

Nor was this the only trial, which exercised his spirit, and wherein he triumphed also finally over his adversaries. During the course of the former dispute, he had been promoted to the regius professorship of divinity, and his late majesty king George I. on a visit to the university in October 1717, having nominated by mandate, as usual on such occasions, several persons for a doctor's degree in that faculty; our professor, to whose office it belonged by custom to perform the ceremony called creation, made a demand of four guineas from each person as a fee due to this office, besides a broad piece of gold*, which had customarily also been received as a present, and absolutely refused to create any doctor without the fee; hence there grew a long and warm dispute, during which the doctor was first suspended from his degrees by the university, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majesty for relief from that sentence, the affair was referred by the council to the court of King's-Bench, where the

(D) There is a large account of this dispute, and several books wrote in it, in the Biog. Brit. vol. 2. But it may not be amiss to add the reflections of Mr. Whiston upon it, who having informed us that the Dr. was sent on purpose by six eminent bishops, to whom king William had committed the disposal of many of the ecclesiastical preferments in the gift of the crown, to restore discipline and learning in Trinity-college, observes, that for about four years he did endeavour it to an eminent degree, proceeding up to the bottom stem, very directly, and examined every candidate for scholarships and fellowships thoroughly, and seemed as near as possible to have given every one the place he really deserved; but at an election for fellowships, about 1703. or 1704, he ventured for once only, as he said, to recede from that excellent rule *Detur Digniori*. The reasons for doing so, this once, he told me were these two; one, that Mr. Stubbs, the less deserv-

ing, was nephew to Dr. Stubbs, vice-master of the college, who was so rich, that he could give the college 10,000l. (though by the way I never heard that he gave it one groat;) the other reason was, that this favour would probably engage the vice-master to stick by him at all future elections, by which means he would in a manner govern them all as he pleased. Thus he broke in upon his integrity, and I think he never after returned to it, but acted so ill as to be accused before two successive bishops of Ely, Moore and Green, and in effect ordered to be expelled by them both, for male-administration, which he escaped with great difficulty, by only certain niceties of law and ambiguity of statutes. Whiston's memoirs, ubi supra, p. 105, to 107.

* Commonly a Jacobus worth 25 s. These as well as the Carolus's of 23 s. have been called in, and none coined since.

pro-

proceedings against him being reversed, a mandamus ~~was~~ issued on the 7th of February the same year, charging the university to restore him.

He was happily endued with a natural hardiness of temper, which enabled him to ride out both these storms without any extraordinary disturbance, so that he went on as before in the career of literature, where he never failed to make a most conspicuous figure. The 5th of November, 1715, he preached a sermon before the University, which was printed with the title of, *A sermon upon popery*; and some remarks being published upon it, the doctor answered in a piece intitled, *Reflections on the scandalous aspersions cast on the clergy, by the author of the Remarks, &c.* This came out in 1717, 8vo. He had the preceding year printed some account of an edition which he intended to give of the *New Testament, in Greek*; and having revolved the design in his mind for the space of four years, he put out in 1721, proposals for printing it by subscription, together with the Latin version of *St. Jerom*, to which a specimen of the whole was annexed. These were attacked warmly by *Dr. Conyers Middleton*, who had been a fellow of his college, and was from the first, and all along continued to be, a principal leader among his antagonists there. Several pamphlets passed upon the occasion on each side, till the master resolved to drop his design, and his conduct therein was generally approved by his greatest admirers, who could not help thinking the attempt too bold to hope for success, even from his abilities, great as they confessedly were; and no doubt he took a much happier course in turning his attention to *Terence's Plays*, of which he published a most curious edition with annotations in 1726, 4to, accompanied with a schediasma, concerning the metre and accents in the verses of that excellent Latin Poet, which he restored to their primitive accuracy and elegance. This was published a second time the following year at *Amsterdam*, with some corrections and additions by our author, who also annexed thereto, a beautiful edition with notes of *Phædrus's Fables* in latin. The last piece which employed the doctor's critical talents was *Milton's Paradise Lost*, a new edition of which he gave the public in 1732, 4to. with notes and emendations: but though some of those exhibited strong proofs of his masterly genius, yet in the main here was a great falling off, such as evidently discovered that he now drew near the lees. Indeed he grew apparently sensible of his decay, and though he continued on this side the grave ten years longer, yet he

The proposals are reprinted at length in the *Brit. gr. Brit. vol. 2.*

he languished the remainder of his days a *miles emeritus*, feeble and inactive to his death, which happened July 14, 1742, at the age of fourscore years. He died in his lodge at Trinity College, Cambridge, and was buried in that chapel to which he had been a considerable benefactor. (E) His literary character is known in all parts of Europe, wherever learning is known; and in his private character he was hearty, sincere and warm in his friendship, an affectionately tender husband, and a most indulgent father; he loved hospitality and respect, maintained the dignity and munificence of the ancient Abbots in house-keeping at his lodge, which he beautified with stately sash-windows, and marble chimney-pieces; and in conversation he tempered the hard mouthed severity of the critic, with such a peculiar strain of vivacity and pleasantry as was very entertaining.

By his wife, who was a woman of an excellent character (F), and died before him in 1740, he had three children; a son called after his own name, and two daughters, Elizabeth and Joanna. His son was bred under his wing at Trinity College, where he was chosen a fellow, and succeeded his father in the library-keeper's place of St. James's, but resigned it in 1745. His eldest daughter Elizabeth was married about the year 1727, to sir Humphry Ridge, eldest son to — Ridge, Esq; brewer to the Navy at Portsmouth, a gentleman of an ample fortune. The youngest, Joanna, espoused not long after, the eldest son of Dr. Richard Cumberland, the learned bishop of Peterborough, the first issue of which match is now [1758] a fellow of Trinity College, and a barrister at law.

(E) He gave 200l. towards repairing it, &c. not long after his obtaining the mastership, at a time when, besides his other preferments, he had three young noblemen at once in his lodge under his tuition, at the rate of 200l. per annum, as is said.

(F) Mr. Whiston tells us, that when the doctor was courting this lady, who was a most excellent christian woman, he had like to have

lost her, by starting to her an objection against the book of Daniel, as if its author in describing Nebuchadnezzar's image of gold, Dan. 6. to be 60 cubits high, and but 6 cubits broad, knew no better, than that men's height were ten times their breadth, whereas it is well known to be not more than six times; which, says he, made the good lady weep. *Memoirs, &c. p. 95. v. 1.*

BERNARD, (St.) one of the fathers of the church, born in the year 1091, in the village of Fountaine in Burgundy. In 1115, the monastery of Clairvaux was founded, and Bernard was made the first abbot of this religious house, where many famous men were bred up under his tuition.

tuition. He acquired so great esteem amongst the clergy, nobility, and common people, that no ecclesiastical affair or dispute was carried on without having recourse to his advice. It was owing to him, that Innocent II. was acknowledged sovereign pontiff, and after the death of Peter Leonis, anti-pope, that Victor, who had been named successor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in the year 1140. He opposed the monk Raoul, he persecuted the followers of Arnaud de Bresse, and in 1148, he got Gilbert de la Porvicé, bishop of Poitiers, and Eonde l'Etoile to be condemned in the council of Rheims. By such zealous behaviour he verified (says Mr. Bayle) the interpretation of his mother's dream. She dreamt, when she was with child of him, that she should bring forth a white dog, whose barking should be very loud. Being astonished at this dream, she consulted a monk, who said to her, "Be of good courage, you shall have a son who shall guard the house of God, and bark loudly against the enemies of the faith."

Francis.
Amboes. vit.
Bernard, lib.
3.

St. Bernard is said to have worked many miracles; he has been canonized, and is one of the great saints of the Romish communion. He has left many works, the best edition is that published in 1690, by father Mabillon, a learned monk of the congregation of St. Maurice.

BERNARD, (EDWARD) a learned critic and astronomer, born at Perry St. Paul, commonly called Pauler's-Perry, near Towcester in Northamptonshire, on the second of May,

Wood's A.
then. Oxon.
vol. 2.
Smith's vi-
ta Bernardi
at the end of
Bishop
Hunting-
ton's epistles.
Lond. 1704.
8vo. p. 4.

1638. He received some part of his education at Northampton, but his father dying when he was very young, his mother sent him to an uncle in London, who entered him at Merchant-taylors-school, in 1648, where he continued till June, 1655, when he was elected scholar of St. John's college, in Oxford. During his stay at school, he had laid in an uncommon fund of classical learning; so that when he went to the university, he was a great master of all the elegancies and propriety of the Greek and Latin tongues, and not unacquainted with the Hebrew. He had acquired a good Latin style, and could compose verses well, so that he often used to divert himself with writing epigrams. When he had settled in the university, he applied himself with great diligence to history, philology, and philosophy; nor was he satisfied with the knowledge of the languages of Greece and Rome, but likewise made himself master of the Hebrew, Syriac, Arabic, and Coptic. He applied him-

self

self next to the study of mathematicks, under the famous Dr. J. Wallis. He took his degree of batchelor of arts, February 12th, 1658, and that of master, April 16, 1662. In the year 1667, he was chosen one of the proctors of the university; and on the 9th of June, the year following, took his degree of batchelor of divinity, in compliance with the statutes of the founder of St. John's college, of which he was fellow, but could not be prevailed upon to take his doctor's degree, till several years after. December 1668, he went to Leyden, to consult several oriental manuscripts left to that university, by Joseph Scaliger and Levinus Warnerus, and especially the 5th, 6th, and 7th books of Apollonius Pergæus's conic sections, the Greek text of which is lost, but they are preserved in the Arabic version of that author. This version had been brought from the east, by James Golius, and was in the possession of his executor, who finding Mr. Bernard's chief design in coming to Holland, was to examine this manuscript, allowed him the free use of it. He accordingly transcribed these three books, with the diagrams, intending to publish them at Oxford, with a Latin version, and proper commentaries; but several obstacles prevented him from completing this design. Abraham Echellensis, had published a Latin translation of these books in 1661, and Christianus Ravius gave another in 1669, but Dr. Smith remarks, that these two authors, though well skilled in the Arabic language, being intirely ignorant of the mathematicks, it was to be regretted, that Golius should have died while he was preparing that work for the press, and that Mr. Bernard, who understood both the language and the subject, and was furnished with all the proper helps for such a design, should be abandoned by his friends in that point, though they had before urged him to undertake it (A). During his stay in Holland, he contracted an intimacy with most of the professors and other learned men there. At his return to Oxford, he collated and examined the most valuable manuscripts in the Bodleian library, which induced those who published any antient authors, to apply to him for his observations or emendations from the manuscripts at Oxford, which he readily imparted, grudging neither time nor pains to serve the learned, and by this

(A) This book was published at length by Dr. Halley, at Oxford, 1710, fol. who has given a Latin translation of the three last books out of Arabic, and supplied by his own ingenuity and industry, the 8th book, which was entirely lost.

means, he became engaged in a very extensive correspondence with the learned of most countries. In the year 1669, the famous Christopher Wren, Savilian professor of astronomy at Oxford, having been appointed surveyor general of his majesty's works, and being much detained at London by this employment, he obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the study of astronomy. In 1672, the master and fellows of his college, presented him to the rectory of Cheame in Surry, and in the February following, Dr. Peter Mews, the master, being advanced to the bishoprick of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all his views of preferment, by accepting of the Savilian professorship of astronomy, vacant by the resignation of Sir Christopher Wren; for by the statutes of the founder, sir Henry Savile, the professors are not allowed to hold any other office either ecclesiastical or civil, that they may constantly apply themselves to their proper studies.

Ibid. p. 16.

About this time a scheme was set on foot at the university of Oxford, of collecting and publishing all the antient mathematicians. Mr. Bernard, who had first formed the project, collected together all the old books published on that subject since the invention of printing, and all the manuscripts he could discover in the Bodleian and Savilian libraries, which he arranged in order of time, and according to the matter they contained. Of this he drew a synopsis or scheme, which he presented to bishop Fell, a great encourager of the undertaking (B). As a specimen he published also a few sheets of Euclid in folio, containing the Greek text, and a Latin version, with Proclus's commentary in Greek and Latin, and learned scholia and corollaries. He undertook also an edition of the *Parva syntaxis Alexandrina*; in which, besides Euclid, are contained the small treatises of Theodosius, Autolycus Menelaus, Aristarchus, and Hipicles: But it was never published.

Ibid. p. 23.
25.

In the year 1676, Mr. Bernard was sent to France by king Charles II. to be tutor to the dukes of Grafton and

(B) It was published by Dr. Smith at the end of his life of our author, under the title of *Veterum Mathematicorum Græcorum, Latinorum, et Arabum, Synopsis*. And at the end

of it, there is a catalogue of some Greek writers, who are supposed to be lost in their own language, but are preserved in the Syriac or Arabic translations of them.

Northumberland, natural sons of the king, by the duchess of Cleveland, with whom they then lived at Paris; but the plainness and simplicity of his manners, not suiting the gaiety of the duchess's family, he continued with them only one year, when he returned to Oxford; he reaped however the advantage, during his stay at Paris, of becoming acquainted with most of the learned men in that city.

Upon his return to the university, he applied himself to his former studies, and though in conformity to the obligation of his professorship, he devoted the greatest part of his time to mathematicks, yet his inclination was more to history, chronology, and antiquities. He undertook a new edition of Josephus; but it was never compleated (c). In 1683, he went again to Leyden, to be present at the sale of Nicholas Heinsius's library; where he purchased, at a great price, several of the classical authors, that had been either collated with manuscripts, or illustrated with the original notes of Joseph Scaliger, Bonnaventure Vulcanius, the two Heinsius's, and other celebrated critics. Here he renewed his acquaintance with several persons of eminent learning, and was so taken with their civilities, and the opportunities he had in this country of making considerable improvements in oriental learning, that he would have settled at Leyden, if he could have been chosen professor of the oriental languages in that university, but missing of this, he returned to Oxford. He began now to be tired of the abstruse study of astronomy, and his health declining, he was desirous to resign, but not being able to get any other preferment, he was obliged to hold his professorship some years longer than he intended; however, in 1671, being presented to the rectory of Brightwell, in Berkshire, he soon after quitted his pro-

(c) Several years before, bishop Fell had resolved, with our author's assistance, to print a new edition of Josephus. But either for want of proper means to compleat that work, or in expectation of one promised by the learned Andrew Bosius, this design was for a while laid aside. Upon the death of Bosius, it was resumed again; and Mr. Bernard collected all the manuscripts he could procure out of the libraries of Great Britain, both of the Greek text and Epiphanius's Latin translation, and purchased Bosius's valuable papers of

his executors, at a great price. Then he published a specimen of his edition of Josephus, and wrote great numbers of letters to his learned friends in France, Holland, Germany, and other countries, to desire their assistance in that work. He laboured in it a good while with the utmost vigour and resolution, though his constitution was much broken by his intense application to his studies. But this undertaking was left unfinished. Vita Bernardi a T. Smith, p. 29, 35.

fefforship, and was succeeded by David Gregory, professor of
 Ibid. p. 47. mathematicks, at Edinburgh.

Towards the latter end of his life, he was much afflicted with the stone, yet notwithstanding this and other infirmities, he took a third voyage to Holland, to attend the sale of Golius's manuscripts. After six or seven weeks absence he returned to London, and from thence to Oxford. There he fell into a languishing consumption, which put an end to his life, January 12, 1696, before he was quite fifty nine years of age. Four days after he was interred in St. John's chapel. A monument of white marble was soon erected for him by his widow. As to this learned man's character, Dr. Smith, who knew him well, gives him a very great one. "He was (says he) of a mild disposition,averse to wrangling and disputes, and if by chance or otherwise he happened to be present, where contests run high, he would deliver his opinion with great candour and modesty, and in few words, but entirely to the purpose. He was a candid judge of other men's performances; not too censorious even on trifling books, if they contained nothing contrary to good manners, virtue or religion; and to those which displayed wit, learning or good sense, none gave more ready and more ample praise. Though he was a true son of the church of England, yet he judged favourably and charitably of dissenters of all denominations. His piety and prudence never suffered him to be hurried away by an immoderate zeal, in declaiming against the errors of others. His piety was sincere and unaffected, and his devotions both in public and private, very regular and exemplary. Of his great and extensive learning, the works he published, and the manuscripts he has left, are a sufficient evidence."

Ibid. p. 53.

Ibid. p. 55.

Ibid. p. 59.

BERNARD, (JAMES) professor of philosophy and mathematicks, and minister of the Walloon church at Leyden, born September 1st, 1658, at Nions in Dauphine. He had the rudiments of his education in a protestant academy, at Die, in Dauphine. He went afterwards to Geneva, where he studied philosophy, and applied with great assiduity to the Hebrew language, under the professor, Michael Turretin. He returned to France in 1679, and was chosen minister of Venterol, a village in Dauphine. Some time after he was removed to the church of Vinsobres in the same province. But the persecutions raised against the protestants in France, having obliged him to leave his native country, he retired

Le Clerc E.
 loge de M.
 Bernard.
 Nouvelles de
 la repub. des
 lettres. 1618,
 May & juin,
 p. 292.

to Geneva in 1683, and afterwards to Lausanne, in Switzerland. In 1685, he went to Holland, where he was received with great civility, and was appointed one of the pensionary ministers of Ganda, and taught philosophy there. But having been married since he came to Holland, and the city of Ganda not being very populous, he could not have a sufficient number of scholars to maintain his family; he therefore obtained leave to reside at the Hague; but went to Ganda to preach in his turn, which was about four times a year. Before he went to live at the Hague, he had published a kind of political state of Europe, intitled "*Histoire abrégée de L'Europe, &c.*" The work was begun in July, 1686, and was continued monthly, 'till December, 1688, which makes five volumes in 12mo. In 1692, he began his "*Lettres Historiques*," containing an account of the most important transactions in Europe, with necessary reflections. He carried on this work, which was also published monthly, till the end of the year 1698. It was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his *Bibliothèque universelle*, in 1691, Mr. Bernard wrote the greatest part of the 20th volume, and by himself carried on the five following, to the year 1693. In 1699, he collected and published "*Actes et négociations de la paix de Ryfwic*," in four volumes 12mo. A new edition of this collection was published in 1707, in five volumes 12mo. He did not put his name to any of these works, nor to the general collection of the treaties of peace, which he published in 1700 (A). But he prefixed it to the "*Nouvelles de république des Lettres*," which was begun in 1698, and continued till December, 1710. This undertaking engaged him in some disputes, particularly with one Mr. de Vallone, a monk, who having embraced the reformed religion, wrote some metaphysical books, concerning predestination. Mr. Bernard having given an account of one of these books, the author was so displeased with it, that he printed a libel against Mr. Bernard, and gave it about privately amongst his friends. He was also engaged in a long

*Nouv. de la
Reo. de Let.
1609. Juil-
let, p. 111.*

*Rep. de Let.
1701. April
p. 462, &c.*

(A) This collection consists of the treaties, contracts, acts of guaranty, &c. betwixt the powers of Europe, four volumes in folio. The first contains the preface, and the treaties made since the year 1536, to 1500. The second consists of Mr. Amelot de la Houffay's historical and political reflections, and the treaties from 1500, to 1600. The third includes the treaties from 1601, to 1661; and the fourth, those from 1661, to 1700, with a general alphabetical index to the whole.

Bayle conti-
nuation de
pensée diver-
sées tom. 1.
p. 55. rep.
de lettres,
1705, Feb.
p. 179, &c.
Bayle, ibid.
tom. 2. rep.
des let. Mar.
1705, p.
289, &c.

dispute with Mr. Bayle upon the two following questions.
1. Whether the general agreement of all nations in favour of a deity, be a good proof of the existence of a deity. 2. Whether atheism be worse than idolatry.

Mr. Bernard having acquired great reputation by his works, as well as by his sermons at Ganda, and the Hague, the congregation of the Walloon church at Leyden became extremely desirous to have him for one of their ministers. But they could not accomplish their desire, whilst king William lived, who refused twice to confirm the election of Mr. Bernard; who being a republican in his principles, had delivered his sentiments too freely in a sermon before this prince. But after the death of king William, a vacancy happening in the church of Leyden, he was unanimously chosen, September the 8th, 1705, and about the same time, Mr. de Volder professor of philosophy and mathematicks at Leyden, having resigned, Mr. Bernard was appointed his successor; and the university presented him with the degrees of doctor of philosophy, and master of arts. His public and private lectures, took up a great part of his time, yet he did not neglect his pastoral function, but composed his sermons with great care, he wrote also two excellent treatises, the one on a late repentance, and the other on the excellency of religion. In 1716, he published a supplement to Moreri's dictionary in two volumes folio. The same year he resumed his *Nouvelles de la Republique des lettres*, which he continued till his death, which happened the 27th of April, 1718, in the 60th year of his age.

Mr. Bernard was well skilled in polite literature, and a perfect master of the Hebrew tongue. He studied the scripture with great attention, and explained many passages with great perspicuity, and though he was not reckoned of the first class of mathematicians, yet he could explain the principles of that science in so clear a manner, that they who could not learn it of him must despair of ever learning it. As to philosophy, he had applied himself to that of Cartesius, yet after he came into Holland, having learned the English tongue, he used to read the best books from England, and had acquired some taste in the Newtonian philosophy. He left several sermons and some other works in manuscript.

Journ. Lit.
1718. Tom
10. p. 223.

De Pin. bib-
lioth. eccle-
tom. 12. p.
9. edit. Pa-
ris 1702.

BERNARDINE, a divine of the fifteenth century, born at Massa, in Tuscany, September the 8th, 1380. He lost his mother at three years of age, and his father at seven. In 1322, his relations sent for him to Sien-

na, where he learned grammar under Onuphrius and philosophy under John Spaletanus. In 1396, he entered himself among the confraternity of the disciplinaries in the hospital de la Scala in that city; and in 1400, when the plague ravaged all Italy, he attended upon the sick in that hospital with the utmost diligence and humanity. In 1404, he entered into a monastery of the Franciscan order, near Sienna, and having been ordained priest, became an eminent preacher. He was afterwards sent to Jerusalem, as commissary of the holy land; and upon his return to Italy, visited several cities where he preached with great applause. His enemies accused him to pope Martin V. of having advanced in his sermons several erroneous propositions; upon this he was ordered to Rome, where he is said to have vindicated himself from the charge, and was allowed to continue his preaching. The cities of Ferrara, Sienna and Urbino, desired pope Eugenius IV. to appoint him their bishop; but Bernardine refused to accept of this honour; and undertook only the office of vicar general of the Fryars of the observance for all Italy, and repaired and founded above three hundred monasteries in that country. He died at Aquila in Abruzzo, May the 20th, 1444, in the sixty-fourth year of his age, and was canonised in 1450, by pope Nicholas (A).

Wharton's
appetit to
Cave's hist.
liter. p. 85.
edit. Colon.
Allobrog.
1720.

(A) His works were published at lia, and at Paris, by father John Venice, in 1591, in 4 vols. 4to, by de la Hayne, a franciscan, in 2 vols. Peter Rodolphus, bishop of Sinigaglia, in folio.

BERNIER, (FRANCIS) surnamed the Mogol on account of his voyages and residence in the Mogol's country, born at Angers in France. After he had taken his degree of doctor of physick, at Montpellier, he gratified a strong natural inclination which he had for travelling. He left his own country in the year 1654, and went first to the holy land, and thence into Egypt. He continued a year at Cairo, where he was infected with the plague, which raged at that time in the city. He embarked afterwards at Suez, for the kingdom of the Mogol, and resided twelve years at the court of this prince, whom he attended in several of his journies, and acted as his physician for eight years. Upon his return to France in 1670, he published the history of the countries which he had visited (A), and several other works in the

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(A) His history and description of published at first separately in 4 different vols with different titles. They were

Nicéron me-
moires pour
servir à l'
histoire des
Hommes il-
lust. tom.
23. p. 364.
edit. Paris,
1733.

composition of which he spent the remainder of his life. He made a voyage to England, in 1685, and died three years after at Paris, on the 22d of September, 1688.

were afterwards however reprinted under the general title of "Voyages de Francois Bernier, contenant la description des Etats de grand Mogol, de l'Hindoustan, du Royaume de Kachemire, &c. Amsterdam 1699, and 1710, in 12mo. 2 vols. They are esteemed to be the most exact account we have of those countries. Mr. Bernier published also an abridgement of Gassendus's philosophy, in 8 volumes, and we are likewise indebted to him for several philosophical pieces.

Moreni,

BERNINI, or BERNIN, (JOHN LAWRENCE) commonly called Cavaliero Bernin, born at Naples; he was famous for his skill in painting, sculpture, architecture, and mechanics. He began first to be known under the pontificate of Paul V. who foretold his future fame as soon as he saw his first performances. Rome is indebted to this artist for some of her greatest ornaments. There are in the church of St. Peter, no less than fifteen different works of his. Of these the most admired are the great altar and tabernacle; St. Peter's chair; the Tombs of Urban VIII. and Alexander VII. the equestrian statue of Constantine; the porticos supported by a great number of pillars, which surround the court of St. Peter; the fountain in the Square Navonna; the church of St. Andrew, for the novitiate Jesuits; and the statue of Daphne, in the family of the Borghese. In 1665, Bernini was invited to France, to work in the Louvre, and here he executed a bust of the king, which gained him the applause of the whole court. He likewise undertook an equestrian statue of his majesty. Mr. Bernini died at Rome, the 29th of November, 1680. He was a man somewhat austere in his disposition, and of a hasty violent temper; and in the bust of him at Paris, there is said to be a great likeness and strong expression of his temper.

Fontenelle
elege de M.
Bernoulli.

BERNOULLI, (JAMES) a celebrated mathematician, born at Basil, the 27th of December 1654. After he had studied polite literature, he learned the old philosophy of the schools, and having taken his degrees, in the university of Basil, applied himself to divinity, not so much from inclination as complaisance to his father. He gave very early proofs of his genius for mathematicks, and soon became a geometrician, without any assistance from masters, and at first almost without books; for he was not allowed to have any books of this kind, and if one fell by chance into his

hands

hands, he was obliged to conceal it that he might not incur the reprimands of his father, who designed him for other studies. This severity made him choose for his device, Phaeton driving the chariot of the sun with these words, "Invito patre sidera verfo," I traverse the stars against my father's inclination; this had a particular reference to astronomy, the part of mathematicks, to which he at first applied himself. But the precautions of his father did not avail, for he pursued his favourite study with great application. In 1656 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though she had lost her sight when she was but two months old. At Bourdeaux he composed universal gnomonic tables, but they were never published. He returned from France to his own country in 1680. About this time there appeared a comet, the return of which he foretold; and wrote a small treatise upon it, which he afterwards translated into Latin. He went soon after to Holland, where he applied himself to the study of the new philosophy, and particularly to that part of the mathematicks which consists in resolving problems, and demonstrations. After having visited Flanders and Brabant, he went to Calais, and passed over from thence to England. At London he contracted an acquaintance with all the most eminent men in the several sciences; and had the honour of being frequently present at the philosophical societies held at the house of the famous Mr. Boyle.

Niceron, mémoires pour servir à l'histoire des hommes illustres, tom. 2. p. 56, 57.

He returned to his native country in 1682, and he exhibited at Basil, a course of experiments in natural philosophy and mechanicks, which consisted of a variety of new discoveries. In 1682, he published his essay of a new system of comets (A), and the year following, his dissertation upon the weight of air (B). In 1684, he was invited to be professor of mathematicks at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family, fixed him in his own country.

(A) It was published at Amsterdam, in 1682, in 8vo. under the following title, "Conamen novi Systematis cometarum, pro motu eorum sub calculum revocando, et apparitionibus prædicendis."

(B) Published at Amsterdam, in 8vo, 1683, and intitled "Dissertatio de gravitate Ætheris et Cæli." In this piece he not only treats of the weight of the air, but speaks very particularly of the æther, which he supposes to be a matter much more

fine and subtle than what we breathe. He accounts for the hardness of bodies, from the weight and pressure of the air. He protests in his preface, that when he invented this system, he did not remember that he had read it in Malbranche's search after truth, and he congratulates himself upon having fallen on the same hypothesis with that philosopher, and having traced it out by the same steps. Niceron, p. 61, 62.

Mr.

Mr. Leibnitz published about this time in the *Acta eruditorum* at Leipsic some essays on his new *Calculus differentialis*, or *infinimens petits*, but concealed the art and method of it; Mr. Bernoulli however and one of his brothers, who was likewise an excellent geometrician, discovered by the little which they saw of this calculus, the beauty and extent of it. They endeavoured therefore to unfold the secret, and in this gave great proofs of their sagacity and application. In 1687, the professorship of mathematicks at Basil being vacant, Mr. Bernoulli was appointed his successor. He discharged this trust with universal applause. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himself to the different genius and capacity of his scholars. In 1699, he was admitted into the academy of sciences at Paris as a foreign member, and in 1701, the same honour was conferred upon him by the academy of Berlin. He wrote several pieces in the *Acta eruditorum* of Leipsic, the *Journal des Savans*, and the *Histoire de l'academie des sciences*. His assiduous application to his studies brought upon him the gout, and by degrees reduced him to a slow fever, of which he died the 16th of August, 1705, in the 58th year of his age. Archimedes having discovered the proportion of a sphere to a cylinder, circumscribed about it, ordered it to be engraved upon his monument. In imitation of him, Mr. Bernoulli ordered a spiral logarithmical curve to be inscribed upon his tomb, with these words, "Eadem mutata resurgo." I rise the same though changed! In allusion to the hopes of a resurrection, and in some measure represented by the properties of that curve, which he had the honour of discovering.

Niceron, p.
59.

Fontenelle;
ibid. Niceron, p.
53--63.

BERQUIN, (LEWIS DE) a gentleman of Artois, who was burnt for being a protestant, at Paris, April the 22d, 1529. He was lord of a village, whence he took his name, and for some time made a considerable figure at the court of France, where he was honoured with the title of king's counsellor. Erasmus says that his great crime was openly professing to hate the monks; and that from hence arose his warm contest with William Quernus, or Quercu, one of the most violent inquisitors of his time. A charge of heresy was mustered up against him, and the articles of his accusation were drawn out of a book which he had published: He was thereupon committed to prison, but when his affair came to a trial, he was acquitted by the judges. His accusers pretended

Erasmus
epist. 4. lib.
24. p. 127.

Ibid p. 1279.

tended that he would not have escaped, had not the king interposed his authority, but Berquin himself ascribed it entirely to the justice of his cause, and was no more cautious than before. Some time after Noel Beda and his emissaries made extracts from some of his books, and accused him of pernicious errors, whereupon he was again sent to prison, and the cause being tried, sentence was passed against him; that his books be committed to the flames, and that he should retract his errors, and make a proper submission, and if he refused to comply, that he should be burnt. Being a man of an undaunted inflexible spirit, he would submit to nothing; and in all probability would at this time have suffered death, had not some of the judges, who perceived the violence of his accusers, got the affair to be again heard and examined. It is thought this was owing to the intercession of madam the Regent. In the mean time Francis I. returning from Spain, and finding the danger of his counsellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himself would take cognizance of the affair. Soon after Lewis was set at liberty. This gave him such courage, that he turned accuser against his accusers: he prosecuted them for irreligion, though, if he had taken the advice of Erasmus, he would have esteemed it a sufficient triumph that he had got free of the persecution of such people. But not content, says Mr. Bayle, with escaping out of the hands of his accusers, he must needs have the honour of a victory, for a reward of his labour. Is not this like the crane, (continues the same author) who asked for a reward after he had got his neck safe and sound out of the wolf's throat? He was sent a third time to prison, and condemned to a public recantation and perpetual imprisonment. He would not acquiesce in this judgment, and was therefore condemned as an obstinate heretic, and was strangled on the Greve, and afterwards burnt. He suffered death with great constancy and resolution, being then about forty years of age. The monk who accompanied him on the scaffold, declared that he had observed in him some signs of abjuration. Erasmus however believes this to be a falsehood. "It is always (says he) their custom in like cases. These pious frauds serve them to maintain themselves in the glory of having avenged religion, and to justify in the mind of the people, those who have accused and condemned the burnt hereticks."

Ep 4. lib. 24.
p. 1280.

Epist. 4. lib.
24. p. 1273.

BETTERTON, (THOMAS) a famous English actor, generally styled the English Roscius. He was born in Tottenham.

Wood's A-
thenæ Ox-
on. vol. 2.
col. 412.
Philips's
theatrum
poetarum, p.
391.

Cibber's A-
pology, p.
75.

Life of Bet-
terton, p. 10.

hil-street, Westminster, in the year 1635; and after having left school, he is said to have been put apprentice to a book-seller. The particulars however relating to the early part of his life, are not ascertained. However it is generally thought that he made his first appearance on the stage, in 1656, or 1657, at the opera-house in Charter-house-yard, under the direction of sir William D'avenant. He continued to perform here till the restoration, when king Charles granted patents to two companies, the one was called the king's company, and the other the duke's. The former acted at the Theatre Royal in Drury-Lane, and the latter, at the Theatre in Lincoln's-Inn-fields. Mr. Betterton went over to Paris, at the command of king Charles II. to take a view of the French scenery, and at his return made such improvements, as added greatly to the lustre of the English stage. For several years, both companies acted with the highest applause, and the taste for dramatick entertainments, was never higher than whilst these two companies played (A). The two companies were however at length united: the particular time when this union was effected, seems not to be ascertained, Mr. Gildon placing it in 1682, and Mr. Cibber in 1684. But however this may be, it was in this united company, that Mr. Betterton first shone forth with the greatest degree of lustre, for having survived the famous actors, upon whose model he had formed himself, he was now at liberty to display his genius in its full extent. His merit as an actor may perhaps exceed description, but if an idea can be attained thereof it must be from the following passage in Mr. Cibber's Apology. "Mr. Betterton was an actor (says he) as Shakespear was an author, both without competitors, formed for the mutual assistance and illustration of each other's genius! How Shakespear wrote, all men who have a taste for nature, may read and know; but with what higher rapture would he still be read, could they conceive how Betterton played

(A) Mr. Cibber says, that plays having been so long prohibited, people came to them with greater eagerness, like folks after a long fast to a great feast. That women being now brought upon the stage, was a great advantage, for on all former stages, female characters were performed by boys, or young men of the most effeminate aspect. He takes notice also of a rule which was established, that no play which was acted at one house, should be attempted at the other. All the capital plays

therefore of Shakespear, Fletcher, and Ben Johnson, were divided betwixt them, by the approbation of the court, and their own choice, so that when Hart was famous for Othello, Betterton had no less a reputation for Hamlet. By this means the town was supplied with greater variety of plays than could possibly have been shewn, had both companies been employed at the same time upon the same play. Cibber's apology for his life, p. 74, 75, &c.

" him ! Then might they know the one was born alone to
 " speak, what the other only knew to write ! Pity it is that
 " the momentary beauties, flowing from an harmonious
 " elocution, cannot, like those of poetry, be their own re-
 " cord ! That the animated graces of the player can live
 " no longer than the instant breath and motion that presents
 " them, or at best can but faintly glimmer through the
 " memory, or imperfect attestation of a few surviving spec-
 " tators. Could how Betterton spoke be as easily known
 " as what he spoke, then might you see the muse of
 " Shakespear in her triumph with all her beauties in her best
 " array, rising into real life, and charming her beholders.
 " But alas ! since all this is so far out of the reach of descrip-
 " tion, how shall I shew you Betterton ? Should I therefore
 " tell you that all the Othellos, Hamlets, Hotspurs, Mack-
 " beths, and Brutus's, you have seen since his time have
 " fallen short of him, this still would give you no idea of
 " his particular excellence. Let us see then what a
 " particular comparison may do, whether that may yet
 " draw him nearer to you ? You have seen a Hamlet perhaps,
 " who on the first appearance of his father's spirit, has thrown
 " himself into all the straining vociferation requisite to ex-
 " press rage and fury, and the house has thundered with
 " applause, though the misguided actor was all the while
 " (as Shakspear terms it) tearing a passion into rags. I am
 " the more bold to offer you this particular instance, be-
 " cause the late Mr. Addison, while I sat by him to see this
 " scene acted, made the same observation, asking me, with
 " some surprize, if I thought Hamlet should be in so violent
 " a passion with the Ghost, which, though it might have
 " astonished, had not provoked him ? For you may ob-
 " serve, that in this beautiful speech, the passion never rises
 " beyond an almost breathless astonishment, or an impatience,
 " limited by filial reverence, to enquire into the suspected
 " wrongs that may have raised him from his peaceful tomb !
 " And a desire to know what a spirit so seemingly distressed,
 " might wish or enjoin a sorrowful son, to execute towards
 " his future quiet in the grave. This was the light into
 " which Betterton threw this scene ; which he opened
 " with a pause of mute amazement ! Then rising slowly to a
 " solemn, trembling voice, he made the Ghost equally terrible
 " to the spectator as to himself ! And in the descriptive part
 " of the natural emotions, which the ghastly vision gave him,
 " the boldness of his expostulation was still governed by de-
 " cency ; manly, but not braving, his voice never rising into
 " that seeming outrage, or wild defiance, of what he na-
 " turally

"turally revered. But, alas! to preserve this medium be-
 "tween mouthing, and meaning too little, to keep the at-
 "tention more pleasingly awake by a tempered spirit, than by
 "meer vehemence of voice, is of all the master strokes of
 "an actor, the most difficult to reach. In this none have
 "equalled Betterton. He that feels not himself the passion
 "he would raise, will talk to a sleeping audience. But this
 "was never the fault of Betterton. A farther excellence in
 "him was, that he could vary his spirit, to the different
 "characters he acted. Those wild impatient starts, that
 "fierce and flashing fire, which he threw into Hotspur, ne-
 "ver came from the unruffled temper of his Brutus, (for
 "I have more than once seen a Brutus as warm as Hotspur)
 "when the Betterton Brutus was provoked in his dispute
 "with Cassius, his spirits flew out of his eyes; his steady
 "looks alone, supplied that terror which he disdained an in-
 "temperance in his voice should rise to. Thus, with a settled
 "dignity of contempt, like an unheeding rock, he repelled
 "upon himself the foam of Cassius, not but in some part of
 "this scene, where he reproaches Cassius, his temper is not
 "under this suppression, but opens into that warmth, which
 "becomes a man of virtue; yet this is that hasty spark of an-
 "ger, which Brutus himself endeavours to excuse. But with
 "whatever strength of nature we see the poet shew at once
 "the philosopher and the hero, yet the image of the actor's
 "excellence, will be still imperfect to you, unless language
 "could put colours in our words to paint the voice with.
 "The most that a Vandyke can arrive at is, to make his
 "portraits of great persons seem to think; a Shakespear goes
 "farther yet, and tells you what his pictures thought; a
 "Betterton steps beyond them both, and calls them from the
 "grave to breathe, and be themselves again in feature,
 "speech and motion, at once united, and gratifies at once
 "your eye, your ear, your understanding. From these va-
 "rious excellencies, Mr. Betterton had so full a possession of
 "the esteem and regard of his auditors, that upon his en-
 "trance into every scene, he seemed to seize upon the eyes
 "and ears, of the giddy and inadvertant. To have talked or
 "looked another way, would have been thought insensibility
 "or ignorance. In all his soliloquies of moment, the strongest
 "intelligence of attitude and aspect drew you into such an
 "impatient gaze and eager expectation, that you almost
 "imbibed the sentiment with your eye, before the ear could
 "reach it."

Endowed with such excellencies 'tis no wonder that Mr. Betterton attracted the notice of his sovereign, the protection of the nobility, and the general respect of all ranks of people. The patentees however, as there was now only one theatre, began to consider it as a means of accumulating wealth to themselves by the labours of others, and this had such an influence on their conduct, that the actors had many hardships imposed upon them, and were oppressed in the most tyrannical manner. Mr. Betterton endeavoured to convince the managers of the injustice and absurdity of such a behaviour. This language not pleasing them, they began to give away some of his capital parts to young actors, supposing this would abate his influence. This policy hurt the patentees and proved of service to Betterton, for the public resented having plays ill acted, when they knew they might be acted better. The best players attached themselves wholly to Mr. Betterton, urging him to turn his thoughts on some method of procuring himself and them justice. Having a general acquaintance with people of fashion, he represented the affair in such a manner, that at length, by the intercession of the earl of Dorset, he procured a patent for building a new playhouse in Lincoln's-inn-fields, which he did by subscription. The new theatre was opened in 1695. Mr. Congreve accepted a share with this company, and the first play they acted was his comedy of *Love for Love*. The king honoured it with his presence; Mr. Betterton spoke a prologue, and Mr. Bracegirdle an epilogue on the occasion. But notwithstanding all the advantages this company enjoyed, and the favourable reception they at first met with, yet they were unable to keep up their run of success, above two or three seasons. Vanbrugh and Mr. Cibber, who wrote for the other house, were expeditious in their productions, and the frequency of new pieces gave such a turn in their favour, that Betterton's company, with all their merit, must have been undone, had not the *Mourning Bride*, and *The Way of the World*, come to their relief, and saved them at the last extremity. In a few years however, it appearing that they could not maintain their independence without some new support from their friends, the patrons of Mr. Betterton opened a new subscription, for building a theatre in the Haymarket, which was finished in 1706. Mr. Betterton however being now grown old, and his health much impaired by constant application, declined the management of this house, resigning it intirely to the conduct of sir John Vanbrugh, and Mr. Congreve; but Betterton's strength now failing, and

Ibid. p. 153.

Cibber's life,
p. 160.

many

many of the old players dying, and other accidents intervening, a reunion of the companies seemed necessary, which accordingly took place soon after.

When Mr. Betterton had reached seventy, his infirmities encreased to a great degree, and his fits of the gout were extremely severe. His circumstances also grew daily worse and worse, yet he kept up a remarkable spirit and serenity of mind; and acted when his health would permit. The publick remembering the pleasure Betterton had given them, would not allow so deserving a man, after fifty years service, to withdraw, without some marks of their bounty. In the spring of 1709, a benefit, which was then a very uncommon favour, was granted to Mr. Betterton, and the play of *Love for Love*, was acted for this purpose. He himself performed *Valentine*; Mrs. *Bracegirdle* and Mrs. *Barry*, though they had quitted the stage, appeared on this occasion, the former in the character of *Angelica*, and Mrs. *Barry*, in that of *Frail*. After the play was acted, these two actresses appeared leading on Mr. Betterton, and Mrs. *Barry* spoke the following epilogue, written by Mr. *Rowe*.

As some brave Knight, who once with spear and shield
Had fought renown in many a well-fought field,
But now no more with sacred fame inspir'd,
Was to a peaceful hermitage retir'd;
There, if by chance disastrous tales he hears,
Of matrons wrongs and captive virgins tears,
He feels soft pity urge his generous breast,
And vows once more to succour the distressed.
Buckled in mail he sallies on the plain,
And turns him to the feats of arms again.

So we to former leagues of friendship true,
Have bid once more our peaceful homes adieu,
To aid old Thomas, and to pleasure you.
Like errant damsels boldly we engage,
Arm'd, as you see, for the defenceless stage.
Time was when this good man no help did lack,
And scorn'd that any she should hold his back:
But now, so age and frailty have ordain'd,
By two at once he's forc'd to be sustain'd.
You see what failing nature brings man to;
And yet let none insult, for ought we know
She may not wear so well with some of you.

Tho'

B E T T E R T O N.

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Tho' old, you find his strength is not clean past,
 But, true as steel, he's mettle to the last.
 If better he perform'd in days of yore,
 Yet now he gives you all that's in his power ;
 What can the youngest of you all do more ?
 What he has been, tho' present praise be dumb,
 Shall hap'ly be a theme in times to come,
 As now we talk of Roscius and of Rome.
 Had you witheld your favours on this night,
 Old Shakespear's ghost had ris'n to do him right ;
 With indignation had you seen him frown
 Upon a worthless, witless, tasteless town :
 Griev'd and repining you had heard him say,
 Why are the muses labours cast away ?
 Why did I only write, what only he could play ?
 But since, like friends to wit, thus throng'd you meet,
 Go on and make the gen'rous work complete ;
 Be true to merit, and still own his cause,
 Find something more for him than bare applause.
 In just remembrance of your pleasures past
 Be kind, and give him a discharge at last :
 In peace and ease life's remnant let him wear,
 And hang his consecrated buskin here.

Mr. Betterton got by this benefit five hundred pounds, and a promise was given him, that the favour should be annually repeated as long as he lived. On the 20th of September, in the succeeding winter, he performed the part of Hamlet, with great vivacity. This activity of his kept off the gout longer than usual, but the fit returned upon him in the spring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was, The maid's tragedy, in which he acted the part of Melanthus; and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not disappoint the town, he was obliged to submit to external applications, to reduce the swelling of his feet, which enabled him to appear on the stage, though he was obliged to use a slipper. " He was observed (says Mr. Cibber) that day to have a more than ordinary spirit, and met with suitable applause; but the unhappy consequence of tampering with his distemper, was, that it flew into his head, and killed him." He died the 28th of April, 1710, and on the 2d of May following, his corps was interred in Westminster-abbey. Sir Richard Steel attended

Cibber's A-
 pology for
 his life, p.
 99.

the ceremony, and two days after he published a paper in the *Tatler* to his memory (b). Mr. Booth, who knew him only in his decline, used to say, that he never saw him off or on the stage, without learning something from him; and frequently observed that Mr. Betterton was no actor, that he put on his part with his clothes, and was the very man he undertook to be, till the play was over, and nothing more. So exact was he in following nature, that the look of surprize he assumed in the character of Hamlet, so astonished Booth (when he first personated the ghost) that he was unable to proceed in his part for some moments (c).

(a) "Having received notice (says the author of this paper) that the famous Mr. Betterton was to be interred this evening in the Cloysters, near Westminster-abbey, I was resolved to walk thither, and see the last office done to a man whom I had always very much admired, and from whose action I had received more impressions of what is great and noble in human nature, than from the arguments of the most solid philosophers, or the descriptions of the most charming poets I had ever read. Such an actor as Mr. Betterton, ought to be recorded with the same respect as Roscius amongst the Romans. The greatest orator has thought fit to quote his judgment, and celebrate his life. Roscius was the example to all that would form themselves into a proper and winning behaviour. His action was so well adapted to the sentiments he expressed, that the youth of Rome thought they wanted only to be virtuous, to be as graceful in their appearance as Roscius. I have hardly a notion, that any performance of antiquity could surpass the action of Mr. Betterton, in any of the occasions in which he has appeared on our stage. The wonderful agony which he appeared in, when he examined the circumstances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent answers Desdemona makes, betrayed in his gesture such a variety and vicissitude of passions, as would admonish a man to be a-

fraid of his own heart, and perfectly convince him, that it is to stab it to admit that worst of daggers, jealousy. Whoever reads in his closet, this admirable scene, will find that he cannot, except he has as warm an imagination as Shakespear himself, find any but dry, incoherent and broken sentences: but a reader that has seen Betterton act it, observes, there could not be a word added; that longer speeches had been unnatural, nay impossible, in Othello's circumstances. The charming passage in the same tragedy, where he tells the manner of winning the affection of his mistress, was urged with so moving and graceful an energy, that while I walked in the Cloysters, I thought of him with the same concern as if I waited for the remains of a person who had in real life, done all that I had seen him represent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy disposition I was in; and I began to be extremely afflicted that Brutus and Cassius had any difference; that Hotspur's gallantry was so unfortunate; and that the mirth and good humour of Falstaff could not exempt him from the grave." *Tatler*, vol. 3. No. 167.

(c) The following dramatic works were published by Mr. Betterton.

1. The woman made a justice, a comedy.
2. The unjust judge; or, Appius and Virginia, a tragedy, written originally

iginally by Mr. John Webster, an 3. The amorous widow, or, the
old poet, who flourished in the reign wanton wife, a play written on the
of James I. It was only altered by plan of Mollere's George Dandin.
Mr. Betterton.

BEVERIDGE (WILLIAM) a learned English divine,
born at Barrow, in Leicestershire, in the year 1638. He
was educated at St. John's college, Cambridge; where he
applied with great assiduity to the study of the oriental lan-
guages, and made such proficiency in this part of learning;
that at eighteen years of age, he wrote a treatise of the ex-
cellency and use of the oriental tongues, especially the Hebrew,
Chaldee, Syriac, Arabic; and Samaritan, with a Syriac
Grammar. The 3d of January, 1660-1, he was ordained
deacon by Robert, bishop of Lincoln, and priest the 31st of
that month, and about the same time, was presented to the
vicarage of Yealing in Middlesex, which he resigned about
a year after, upon his being chosen rector of St. Peter's, Corn-
hill, by the lord mayor and aldermen of London. He ap-
plied himself to the discharge of his ministry, with the ut-
most zeal and assiduity. He was highly instructive in his
discourses from the pulpit; and his labours were crowned
with such success, that he was stiled, 'The great reviver and
restorer of primitive piety.' Bishop Hinchman his Dio-
cesan having conceived a great esteem for him, collated him
to the prebend of Chiswick, in the cathedral of St. Paul's,
on the 22d of December, 1674; and this bishop's successor,
Dr. Compton, conferred upon him the archdeaconry of Col-
chester, on the 3d of November, 1681. November
the 5th, 1684, he was installed prebendary of Canterbury,
and about the same time was appointed chaplain to king Wil-
liam and queen Mary. In 1691, he was offered, but re-
fused to accept of, the see of Bath and Wells, vacant by the de-
privation of Dr. Kenn; for not taking the oaths to king
William and queen Mary. But some time after he accepted
of that of St. Asaph, and was consecrated, July 16, 1704.
Upon his advancement to the episcopal chair, he wrote a
most pathetick letter to the clergy of his diocese, recom-
mending to them, "The duty of catechising and instructing
the people committed to their charge, in the principles of the
christian religion, to the end they might know what they were
to believe, and do, in order to salvation." And to enable
them to do this the more effectually, he sent them a plain
exposition upon the church catechism. This good prelate
did not enjoy his episcopal dignity above three years and
some months, for he died March the 5th, 1707, in the 71st
year of his age, and was buried in St. Paul's Cathedral.

Newcourt's
Report Ec-
clesiast. vol.
1. p. 764.

Ibid. p. 528,
93.

Wood's Fasti,
ii, vol. ii.
col. 276.

He left the greatest part of his estate to the societies for propagating christian knowledge. To the curacy of Mount Sorrel, and vicarage of Barrow, in the county of Leicester, he bequeathed twenty pounds a year, on condition that prayers be read morning and evening every day, according to the liturgy of the church of England, in the chapel and parish church aforesaid; with the sum of forty shillings yearly, to be divided equally upon Christmas-eve, among eight poor house-keepers of Barrow, as the minister and churchwardens should agree.

Bishop Beveridge has had a high character given him by several writers. The author of a letter published in the *Guardian*, having made an extract out of the bishop's first sermon in the second volume relating to the Deity, tells us that it may, for acuteness of judgment, ornament of speech, and true sublime, compare with any of the choicest writings of the ancient fathers, or doctors of the church, who lived nearest to the apostles times. Dr. Henry Felton, in his dissertation on reading the classics, and forming a just style, written in the year 1709, &c. tells us "That

P. 190. 4th
edit. Lond.
1730.

Life of bi-
shop Bull,
2d edit.
Lond. 1714,
P. 75, 76.

"our learned and venerable bishop hath delivered himself
"with those ornaments alone, which his subject suggested
"to him, and hath written in that plainness and solemnity
"of style, that gravity and simplicity, which give authority to the sacred truths he teacheth, and unanswerable evidence to the doctrines he defendeth; that there is something so great, primitive, and apostolical in his writings, that it creates an awe and veneration in our mind.
"That the importance of his subjects is above the decoration of words, and what is great and majestic in itself, looketh most like itself, the less it is adorned." Mr. Nelson observes, "That he cannot forbear acknowledging the favourable dispensation of providence, to the present age, in blessing it with so many of those pious discourses which our truly primitive prelate delivered from the pulpit; and that he rather takes the liberty to call it a favourable dispensation of providence, because the bishop gave no orders himself, that they should be printed, but humbly neglected them as not being composed for the press. But that this circumstance is so far from abating the worth of the sermons, or diminishing the character of the author, that Mr. Nelson thinks it raises the excellency of both; because it shews at once, the true nature of a popular discourse, and the great talent he had that way. For to improve the generality of hearers, they must be taught all the myste-

"ries

"ries of christianity, and the holy institutions belonging to it; since it is upon this true foundation, that the practice of christian virtues must be built, to make them acceptable in the sight of God. And then all this must be delivered to the people in so plain and intelligible a style, that they may easily comprehend it; and it must be addressed to them in so affecting and moving a manner, that their passions may be winged to a vigorous prosecution of what is taught. Mr. Nelson tells us, that if he is not mistaken, the sermons of our learned bishop answer this character; and that he is confirmed in this opinion by the judgment of those, who are allowed to have the greatest talents for the pulpit, as well as for all other parts of learning (A)."

(A) Bishop Beveridge left many learned works. Those published by himself are as follow:

1. *De Linguarum Orientalium, præsertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, & Samaritanicæ, præstantiâ usu.* Lond. 1658.

2. *Institutionum Chronologicarum libri duo, una cum totidem arithmetices chronologicæ libellis.* Lond. 1669.

3. *Συνόμειον, five Pandectæ Canonum S. S. apostolorum et conciliorum ab Ecclesia Græca receptorum, &c.* Oxoniæ 2 vol. fol. 1672.

4. *Codex Canonum Ecclesiæ Primitivæ vindicatus & illustratus.* Lond. 1679.

5. The church catechism explained for the use of the diocese of St. Asaph. Lond. 1704, 4to, reprinted several times since in a small volume.

Besides the above mentioned works of this prelate, we have the following; published after his death.

6. Private thoughts upon religion, digested into twelve articles, with practical resolutions formed thereupon: written in his younger years (when he was about twenty three years old) for the settling of his principles and conduct of life. Lond. 1709.

7. Private thoughts upon a christ-

tian life; or necessary directions for its beginning and progress upon earth, in order to its final perfection in the Beatic Vision. Lond. 1709.

8. The great necessity and advantage of public prayer and frequent communion. Designed to revive primitive piety; with meditations, ejaculations, and prayers, before, at, and after the sacrament. Lond. 1710. These have been reprinted several times in 8vo. and 12mo.

9. One hundred and fifty sermons and discourses on several subjects. Lond. 1708. &c. in 12 vol. 8vo. reprinted at London, 1719, in 2 vol. fol.

10. *Theſaurus Theologicus; or, A compleat system of divinity, summed up in brief notes upon select places of the Old and New Testament; wherein the sacred text is reduced under proper heads, explained and illustrated with the opinions and authorities of the ancient fathers, councils, &c.* London, 1711, 4 vol. 8vo.

11. A defence of the book of Psalms, collected into English metre, by Thomas Sternhold, John Hopkins, and others, with critical observations on the new version compared with the old. London, 1710, 8vo. In this book he gives the old version the preference to the new.

12. Exposition of the 39 articles. London, 1710, 1716, fol.

BEVERLAND, (HADRIAN) a writer towards the end of the sixteenth century, born at Middleburgh, in Zealand. He

Fæsti Osoni-
ances, vol. 2.
col. 189, 2d
edit. Lond.
1724.

was a man of genius, but prostituted his talents, by employing them in the composition of loose and obscene pieces. He took the degree of doctor of law, and became an advocate; but his passion for polite literature diverted him from the abstruse study of the law. He was a passionate admirer of Ovid, Catullus, Petronius, and such authors. Mr. Wood tells us that Beverland was at the university of Oxford, in 1672. His treatise on original sin (A), involved him in great trouble and difficulties. He was committed to prison at the Hague, and his book condemned to be burnt; he was discharged however after he had paid a fine, and taken an oath, that he would never write again upon such subjects. He removed to Utrecht, where he led a most dissolute life, and boasted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magistrates to send him notice privately, that they expected he should immediately leave the city. He removed from thence to Leyden, where he wrote a severe satyr against the magistrates and ministers of that city, under the title of "*Vox Clamantis in deserto*," which was dispersed in manuscript. But finding after this, that it would not be safe for him to remain in Holland, he went over to England, where Dr. Isaac Vossius procured him a pension. His income was inconsiderable, yet he spent the greatest part of it in purchasing scarce books, obscene designs, pictures, medals, and strange shells. He seems afterwards to have repented of his irregular life, and to have been sorry he had written such pieces (B). And as an attonement he is said to have published his *Treatise de fornicatione cavenda* (C), in 1698. He tells

(A) It is intitled *Peccatum Originale* κατ' ἰσχυρὸν, sic nuncupatum philologicè problematicos elucubratum à Themidis alumno. Vera redivit facies, dissimulata perit. Eleuthero-poli. Extra platæam obscuram, sine privilegio authoris, absque ubi & quando. At the end of the book are these words, In horto Hesperidum typis Adami Evæ Terræ filii, 1678. His design in this piece, is to shew, that Adam's sin consisted entirely in the commerce with his wife, and that original sin is nothing else but the inclination of the sexes to each other. He expatiates very largely upon this inclination, and the effects of it, and introduces the most obscene terms.

(B) In 1680, he published in 8vo. at Leyden, his book intitled, *De Stolatæ Virginitatis jure Lucubratiō Academica*, which is a very loose piece. He wrote likewise another of the same kind; *De Prostibulis Veterum*, i.e. Of the Brothels of the ancients; part of which was inserted by Isaac Vossius in his commentary upon Catullus. Nicéron, *memoires pour servir à l'hist. hommes illust.* edit. de Paris, 1713. p. 344, 346.

(C) The title of it is as follows. *De Fornicatione cavenda admonitio, sive adhortatio ad pudicitiam & castitatem*. An admonition to avoid fornication, or an exhortation to continence and chastity. Printed at London, in 8vo. 1698.

is in an advertisement prefixed to this book, that it was the result of his repentance, and speaks of his loose pieces in the following terms. "I condemn the warmth of my imprudent youth, I detest my loose style, and my libertine sentiments. I thank God, who has removed from my eyes the veil, which blinded my sight in a miserable manner, and who would not suffer me any longer to seek out weak arguments to defend this crime. He has likewise inspired me with such a resolution, that I have burnt all that I have written upon this subject, and sent to the rector Magnificus of the university of Leyden, the books de Proftibulis Veterum. I desire all persons who have procured any manuscript of my writing either privately or in any other method, to return it to me, that I may burn it myself. And if any person should refuse this, I wish him all the misfortunes which use to happen to one who violates his trust (D)." Yet notwithstanding these expressions, his sincerity has been suspected, and it has been alledged that he wrote this last piece with no other view than to raise the curiosity of mankind, to enquire after the former piece. After Vossius's death, he fell into the most extreme poverty, and incurred an universal hatred from the many violent satyrs, which he had wrote against different persons. Besides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to assassinate him. It is probable that he died soon after, for we hear no more of him from that time.

Niceron me-
moires, &c.
edit. de Pa-
ris 1731.
tom. 14. p.
340.

(D) The passage in the original is as follows, "Damno calorem improvidæ illius ætatis; detestor adulterinum styllum & nequiores sensum. Gratias Deo, quod tandem velamen, quo misere cæcutiebam, ab oculis meis amoverit, nec siverit me diutius huic pertinaciæ patrocinia querere absurdiora. Idem ille Deus eam mihi mentem dedit, ut omnia, quæ de

hoc argumento scripseram, combufferim, & libros de P. V. ad Rectorem M. Academiæ Lugduno Batavæ transmiserim. Rogo omnes, qui clam, vi, vel precario aliquid a me possident M. S. ut istud mihi remittant, ut & ipse quoque tradam Vulcaniano. Quod si quis negligat, illi omnes imprecor calamitates, quæ maligno & perfido solent contingere."

BEVERLY, (JOHN OF) archbishop of York, in the eighth century, born of a noble family, at Harpham, a small town in Northumberland. He was instructed in the learned languages by Theodore, archbishop of Canterbury, and was esteemed one of the best scholars of his time. He became in high favour with Alfred king of Northumberland, who in

Baleus, de
Script. Be-
cent. 1. c.
94.

Bede, Hist. eccles. gent. Angl. l. 5. c. 2. the year 685, gave him the see of Hagustald or Hexam, and in 687, translated him to that of York. In 704, this prelate founded a college at Beverly, for secular priests, which was afterwards endowed with very considerable

Britannia by
Bp. Gifford,
last edit vol.
2. col. 891.

immunities. Among other privileges, it had that of an asylum or sanctuary for debtors, and persons suspected for capital crimes. Within it stood a chair of stone with this inscription: "Hæc sedes lapidea freedstool dicitur, i. e. Pacis Cathedra, ad quam reus fugiendo perveniens omnimodam habet securitatem." That is, this stone seat, is called Freedstool, i. e. The chair of peace, to which what criminal soever flies has full protection." After he had governed the see of York thirty-four years, he divested himself of his episcopal character and retired to Beverly; and four years after died in the odour of sanctity, on the 7th of May, 721.

Ibid.

"About the middle of the 16th century, (says Mr. Camden) in the year 1564, upon opening a grave, they met with a vault of squared free-stone, fifteen feet long, and two feet broad at the head, but at the feet a foot and a half broad. Within it was a sheet of lead four feet long, and in that the ashes, and six beads, (whereof three crumbled to dust with a touch, and of three remaining two were supposed to be cornelian) with three great brass pins, and four large iron nails. Upon the sheet lay a leaden plate, with a Latin inscription to the following purpose. In the year of our Lord 1188, this church was burnt in the month of September, on the night following the feast of St. Mathew the apostle; and in the year 1197, on the 6th of the Ides of March, enquiry was made after the reliques of St. John in this place, and these bones were found in the east part of the sepulchre, and were buried here, and there also dust mixt with mortar was found and buried." The day of his death was appointed a festival by a synod held at London, in 1416. Bede, and other monkish writers, ascribe several miracles to John of Beverly (B). Between three

(2) "A youth (says Bede) that had been dumb from his infancy, being brought to the good bishop, he ordered him to put out his tongue; and making the sign of the cross upon it, he commanded him to draw it in again. Then he bad him pronounce the letter A, which he readily did; then the letter B, and so on quite through

"the alphabet." Next he tried him with single words, and afterwards with sentences; and from that time the young man had the free and entire use of speech. A nun in the monastery of Watton, named Quonburg, having been blooded in the arm, and the wound festering, was, through the violence of the pain occasioned thereby, brought in danger of

three and four hundred years after his death, his body was taken up by Alfric, archbishop of York, and placed in a shrine richly adorned with silver, gold, and precious stones. We are told that William the Conqueror, when he ravaged Northumberland with a numerous army, spared Beverly alone, out of a religious veneration for St. John of that place. This prelate wrote some pieces, which are mentioned by Bale and Pitts (c).

The. Stubbs.
Act. Pontif.
Ebor.

of death. The abbeys hereupon desired the archbishop, who was come thither, to visit the poor girl, and assist her with his prayers; which John accordingly did, and gave her his benediction. From that instant her pain began to abate, and she was soon restored to perfect health. Another time, having consecrated a church, and being invited to a dinner by a nobleman named Puch, whose wife lay sick in bed; John sent her some of the consecrated water, ordering her to drink it; by

which means she was instantly made whole, and served the good bishop at table. Of the same stamp are the other miracles recorded by Bede. Hist. Eccles. Gent. Ang. lib. v. c. 2.

(c) These two writers mention the following.

1. Pro Luca exponenda.
2. Homiliae in Evangelia.
3. Epistolae ad Hildam Abbatissam.
4. Epistolae ad Herebaldum, Audenum et Bertinum.

BEZA (THEODORE) a most zealous promoter and defender of the reformed church, born at Vezelai, in Burgundy, June the 24th, 1519. He was brought up by his uncle Nicholas de Bezé; counsellor of the parliament of Paris, till December 1528, when he was sent to Orleans under the care of Melchior Wolmar. He lived seven years with Wolmar, under whom he made an extraordinary progress in polite learning, and from him imbibed the principles of the protestant religion. His uncle intended him for the bar. The law however not suiting his disposition, he bestowed most of his time in reading the Greek and Latin authors, and in composing verses. He took his licentiate's degree in 1539, and went to Paris. He had made a promise to a young woman to marry her publicly as soon as some obstacles should be removed, and in the mean time not to engage himself in the ecclesiastical state. A sudden and dangerous illness prevented him some time from putting his design into execution, but as soon as he had recovered he fled with this woman to Geneva; where he arrived, October the 24th 1548, and from thence went to Tübingen, to see Melchior Wolmar. The year after he accepted of the Greek professorship at Lausanne; which he held for nine or ten years, and then returned to Geneva, where he became a protestant minister. He did not confine himself whilst he

Bezae epist.
ad Wolmarum.

Ibid.

held

Ant. Fayus.
de vita et o-
bitu Th. Be-
ze, p. 22.

held his professorship, to the Greek lectures, but also read in French on the New Testament, and published several books whilst he resided at Lausanne (A). Having settled at Geneva in 1559, he adhered to Calvin in the strictest manner, and became in a little time his colleague in the church and in the university. He was sent to Nerac, to the king of Navarre, to confer with him upon affairs of importance. This prince had expressed his desire both by letters and deputies that Theodore Beza might assist at the conference of Poissy, and the senate of Geneva complied with his request, nor could they have made choice of a person more capable of doing honour to the cause, for Beza was an excellent speaker, he knew the world, and had a great share of wit. The whole audience hearkened attentively to his harangue till he touched upon the real presence, on which subject he dropt an expression which occasioned some murmuring (B). Throughout the whole conference, he behaved himself as a very able man. He often preached before the king of Navarre, and the prince of Conde. After the massacre of Vassy, he was deputed to the king to complain of this violence; the civil war followed soon after, during which the prince of Conde kept him with

(A) The first piece he published here was a French tragi-comedy, intitled, *Le Sacrifice d'Abraham*. Jacomot turned it into Latin, in 1598. Almost at the same time, James Bruno translated it into the same language at Amsterdam. It has been re-printed several times. Pasquier thus speaks of it. "About this time was Theodore de Beze, a brave French and Latin poet, he composed the sacrifice of Abraham in French verse; it was drawn in so lively a manner, that the reading of it has made tears fall from my eyes."

Beza had been accustomed to go to Geneva in the vacations, to see Calvin, who exhorted him to dedicate his talents to the service of the church, and advised him to finish what Marot had begun. Beza followed this advice, and translated the hundred psalms that remained, into French verse, and they were printed, with the king's privilege, in 1561,

One of the most remarkable writings which he published during his stay at Lausanne, was the treatise, "*De Hæreticis à magistratu puniendis*." He published it by way of answer to the book which Castalio, under the feigned name of Martinus Bellius, had composed on this important subject, a little after the punishment of Servetus.

He published also at this place,

A short exposition of christianity
ex doctrina de æterna Dei Prædestinatione;

An answer to Toachim Westphalus, concerning the Lord's Supper;

Two dialogues on the same subject against Tillemannus Heshusius;

And an answer to Castalio concerning the doctrine of predestination.

(B) The expression was this. "We say that the body of Jesus Christ is as distant from the bread and wine, as the highest heaven is from the earth." Beza, hist. ecclesiast. book 4, p. 316.

him,

im: Beza was present at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He revisited France in 1568. He published several books after his return to Geneva (c). He went again to France in 1571, to assist at the national synod of Rochelle, of which he was chosen moderator. The year after he was present at that of Nismes, where he opposed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he disputed with John Andreas a divine of Tubingen. Beza desired that the dispute might be held by arguments in form; but he was obliged to comply with his adversary, who was unwilling to be constrained by the rules of syllogism. In 1588, he was at the synod of Bern, when the doctrine of Samuel Huberus relating to our justification before God, was condemned. *Fayus, ibid.*

The infirmities of old age beginning to fall heavy upon him *P. 55* in 1597, he could seldom speak in publick; and at last he left it off intirely in the beginning of the year 1600. However in 1597 he wrote some animated verses against the Jesuits, on occasion of the report that was made of his death, and of his having before he died made profession of the Roman faith. He lived till the thirteenth of October, 1605. He was a man of extraordinary merit, and one who

(c) Soon after the establishment in the church of Geneva, he turned into Latin a confession of faith, which he had formerly written in French, to justify himself to his father, and to endeavour to convert the good old man. He published this confession in 1560, and dedicated it to his master Melchior Wolmar. His pen lay still whilst he was in the army, either with the prince of Conde, or the admiral de Coligny; but as soon as he was come back to Geneva, he wrote two answers, one to Castalio, the other to Francis Baudouin.

He afterwards attacked Brentius, and James Andreas, upon their doctrine of the Ubiquity. About the same time he wrote his book de Divortijs & Repudijs, against Bernardine Ochin, who had written in favour of polygamy.

He also attacked the errors of Flavius Illyricus. He answered Claudius de Saintes, Selnæcerus, James Andreas, Pappus, &c. He translated the psalms of David into all sorts of

Latin verse. He published a treatise of the sacraments, and a book against Hoffmannus, some sermons on the passion of Jesus Christ, and on Solomon's song; a version of the Canticles in lyric verse, an answer to Genebrard, to whom this translation had afforded a new subject of repeating his abuses.

In 1590, he published his treatise de Excommunicatione & Presbyterio, against Thomas Erasmus. Some time after, he examined Saravia's book, de Ministrorum Evangelii Gradibus. A more particular account of his writings may be seen in Anthony la Faye's catalogue, at the end of his work de Vita & Obitu Theodori Beza; but he has omitted the Icones of the famous men who set their hand to the work of the reformation, and the ecclesiastical history of the reformed churches there, a very curious work, which reaches from 1521, down to the peace of March 13, 1563.

did great services to the protestant cause ; but this exposed him to innumerable slanders and calumnies ; but he shewed both to the Catholicks and Lutherans, that he understood how to defend himself. His poems intituled *Juvenilia*, have made a great noise (D). They have been thought to contain verses too free, and not suited to the purity of the Christian religion.

(D) They were printed at Paris in 1748, by Jodocus Badius Ascensius, for three years. These poems consist of *Silvæ*, *Epitaphs*, *Images*, with a privilege of the parliament *Icones*, and *Epigrams*.

Short account of the life of T. Biddle, prefixed to the 1st vol. of Socinian tracts, printed at London, 1691. 4to.

BIDDLE, (JOHN) an eminent English writer amongst the Socinians, born in 1615, at Wotton-under-Edge, in Gloucestershire. He was educated at the free-school in this town, and being a promising youth, was taken notice of by George, Lord Berkeley ; who allowed him an exhibition of ten pounds a year (A). In 1634 he was sent to the university of Oxford, and entered at Magdalen hall. On the 23d of June 1683, he took the degree of bachelor of arts, and soon after was invited to be master of the school of his native place, but declined it. May the 20th, 1641, he took his degree of master of arts, and the magistrates of Gloucester having chosen him master of the free-school of St. Mary de Crypt in that city, he went and settled there, and was much esteemed for his diligence. But falling into some opinions concerning the Trinity, different from those commonly received (B), and having expressed his thoughts with too much freedom, he was accused of heresy : and being summoned before the magistrates, he exhibited in writing a confession, which not being thought satisfactory, he was obliged to make another more explicit than the former. When he had fully considered this doctrine, he comprised it in twelve arguments drawn out of the scripture ; wherein the commonly received opinion, touching

Ibid. p. 4. col. 1.

(A) Whilst he was at school he translated Virgil's eclogues, and the two first satyrs of Juvenal into English verse. Both which translations were printed at London in 1634 in 8vo. and dedicated to John Smith, of Nibley, in the county of Gloucester, Esq. He composed likewise and recited before a full auditory an elaborate oration in Latin, on the death of one of his school-fellows,

Wood's *Athenæ*, edit. 1721, vol. 2. col. 300.

(B) The author of his life tells us, that having laid aside the impediments of prejudice, he gave himself liberty to try all things, that he might hold fast that which is good. Thus diligently reading the holy scriptures (for Socinian books he had read none) he perceived the common doctrine concerning the
“ holy

touching the deity of the Holy spirit, is refuted (c). An acquaintance who had a copy of them, having shewed them to the magistrates of Gloucester, and to the parliament committee then residing there, he was committed on the second of December 1645, to the common gaol, (tho' at that time afflicted by a sore fever) to remain in that place, till the parliament should take cognizance of the matter. However, an eminent person in Gloucester procured his enlargement, by giving security for his appearance when the parliament should send for him. In June 1646, archbishop Usher passing ^{ibid.} through Gloucester in his way to London, had a conference with our author, and endeavoured, but in vain, to persuade

" holy trinity was not well grounded in revelation, much less in reason, and being as generous in speaking as free in judging, he did, as occasion offered, discover his reason of questioning it."

(c) His twelve arguments are as follow.

1. He that is distinguished from God, is not God. The holy spirit is distinguished from God. Ergo. This he grounds upon those passages of scripture, where the holy spirit is called the spirit of God, said to be sent by God, &c.

2. If he that gave the holy spirit to the Israelites to instruct them, be Jehovah alone, then the holy spirit is not Jehovah, or God. But he that gave the holy spirit to the Israelites to instruct them, is Jehovah alone. Ergo. Nehem. ix. 6. 20.

3. He that speaketh not of himself, is not God. The holy spirit speaketh not of himself. Ergo. John xvi. 13.

4. He that heareth from another what he shall speak, is not God. The Holy spirit doth so. Ergo. John xvi. 13.

5. He that receiveth of another's, is not God. The holy spirit doth so. Ergo. John xvi. 14.

6. He that is sent by another, is not God. The holy spirit is sent by another. Ergo. John xvi. 7.

7. He that is the gift of God, is not God. The holy spirit is the gift of God. Ergo. Acts xii. 17.

8. He that changeth place, is not God. The holy spirit changeth place. Ergo. Luke iii. 21, 22. John i. 32.

9. He that prayeth unto Christ to come to judgment, is not God. The holy spirit doth so. Ergo. Rev. xxii. 17.

10. He in whom men have not believed, and yet have been disciples and believers, is not God. Men have not believed in the holy spirit, and yet have been so. Ergo. Acts xix. 2.

11. He that hath an understanding distinct from that of God, is not God. The holy spirit hath understanding distinct from that of God. Ergo. John xvi. 13, 14, 15.

12. He that hath a will distinct in number from that of God, is not God. The holy spirit hath a will distinct in number from that of God. Ergo. Rom. viii. 26, 27.

These twelve arguments, &c. were first published in 1647, and reprinted in 1653, and lastly in 1691, 4to. in a collection of Socinian tracts, intitled, The Faith of one God, &c. They were answered by Mathew Poole, M. A. the learned editor of Synopsis Criticorum, in his plea for the Godhead of the Holy Ghost, &c. and by Nicholas Estwick, M. A. as also by Dr. Cloppenburg, and Samuel Des Marets, Professors in Holland.

him of his errors (D). Six months after he had been set at liberty he was summoned to appear at Westminster, and the parliament appointed a committee to examine him; before whom he freely confessed, That he did not acknowledge the commonly received notion of the divinity of the Holy Ghost; but, however, was ready to hear what could be opposed to him, and if he could not make out his opinion to be true, honestly to own his error. But being wearied with tedious and expensive delays, he wrote a letter to Sir Henry Vane, a member of the committee, requesting him either to procure his discharge, or to make a report of his case to the house of commons. The result of this was his being committed to the custody of one of their officers, (which restraint continued the five years following.) He was at length referred to the assembly of divines then sitting at Westminster, before whom he often appeared, and gave them in writing his twelve arguments, which were published the same year. Upon their publication he was summoned to appear at the bar of the house of commons; where being asked, Whether he owned this treatise, and the opinions therein, he answered in the affirmative. Upon which he was committed to prison, and the house ordered, on the 6th of September, 1647, that the book should be called in and burnt by the hangman, and the author be examined by the committee of plundered ministers; and it was accordingly burnt the 8th of the same month. . But

Whitelock's
Memoirs,
edit. 1732,
p. 268.

Mr. Biddle drew a greater storm upon himself by two tracts he published in the year 1648, "A Confession of Faith touching the holy Trinity according to the scripture; and "The testimonies of Irenæus, Justin Martyr, Tertullian, "Novatianus, Theophilus, Origen. As also of Arnobius, "Lactantius, Eusebius, Hilary, and Brightman; concerning that one God, and the persons of the holy Trinity, "together with observations on the same." As soon as they were published the assembly of divines solicited the parliament, and procured an ordinance, inflicting death upon those that held opinions contrary to the received doctrine

(D) "Bishop Usher" (says Mr. Edwards) "coming through Gloucester, spake with him, and used him "with all fairness and pity, as well "as strength of arguments, to convince him of his dangerous error. "A minister of the city of Gloucester told me, the Bishop laboured "to convince him, telling him that "either he was in a damnable er-

ror, or else the whole church of "Christ, who had in all ages worshipped the Holy Ghost, had been "guilty of idolatry; but the man "was no whit moved either by the "learning, gravity, piety, or zeal "of the good bishop, but continued "obstinate!" The third part of Gangræna, &c. by T. Edwards, Lond. 1646, 4to. p. 87.

about the Trinity, and severe penalties upon those who differed in lesser matters. Mr. Biddle however escaped by a dissension in the parliament, part of which was joined by the army, many of whom, both officers and soldiers, were liable to the severities of the ordinance above-mentioned, which therefore from that time lay unregarded for several years. Mr. Biddle had now more liberty allowed him by his keepers, who suffered him, upon security given, to go into Staffordshire, where he lived some time with a justice of peace, who entertained him with great hospitality, and, at his death, left him a legacy. Serjeant John Bradshaw, president of the council of state, his mortal enemy, having got intelligence of this indulgence granted him, caused him to be recalled, and more strictly confined. In this confinement he spent his whole substance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impression of the Greek septuagint Bible, which that printer was about to publish; this gained him for some time a comfortable subsistence.

In 1651, the parliament published a general act of oblivion, when Mr. Biddle was restored to his liberty, which he improved among those friends he had gained in London, in meeting together every Sunday for expounding the scripture, and discoursing thereupon; by which means his opinions concerning the unity of God, Christ his only son, and his holy spirit, were so propagated, that the Presbyterian ministers became highly offended.

The same year he published his twofold Scripture Catechism (x), which coming into the hands of some of the mem-⁶⁷

(x) A larger and shorter Catechism, in which the answers are expressed in the very words of scripture. The title of the first is, "A scripture Catechism; wherein the chiefest points of the Christian Religion being questionwise proposed, resolve themselves by pertinent answers taken word for word out of the scripture, without either consequences or comments; composed for their sakes that would fain be mere Christians, and not of this or that sect, in as much as all sects of Christians, by what

names soever distinguished, have either more or less departed from the simplicity and truth of the scripture." Lond. 1654, 8vo.

The title of the other is, "A brief Scripture Catechism for children; wherein, notwithstanding the brevity thereof, all things necessary unto life and godliness are contained." This twofold catechism was animadverted upon by Dr. John Owen, in his *Vindiciæ Evangelicæ, or mystery of the Gospel vindicated*, &c. Oxon. 1655, 410.

bers of Oliver Cromwell's parliament, which met September 3, 1654, a complaint was made against it in the house of commons. Whereupon the author being brought to the bar in the beginning of December, and asked, Whether he wrote that book? he answered by asking, Whether it seemed reasonable, that one brought before a judgment-seat as a criminal, should accuse himself? After some debates and resolutions, he was on the 13th of December committed close prisoner to the Gatehouse. A bill likewise was ordered to be brought in for punishing him; but, after about six months imprisonment, he obtained his liberty at the court of king's bench, by due course of law. About a year after another no less formidable danger overtook him, by his engaging in a dispute with one Griffin an Anabaptist teacher. Many of Griffin's congregation having embraced Biddle's opinions concerning the Trinity, he thought the best way to stop the spreading of such errors, would be openly to confute his tenets. For this purpose he challenges Biddle to a publick disputation at his meeting in the Stone Chapel in St. Paul's Cathedral, on this question, "Whether Jesus Christ be the most High or Al-
"mighty God?" Biddle would have declined the dispute, but was obliged to accept of it. And the two antagonists having met amongst a numerous audience, Griffin repeats the question, asking if any man there did deny, that Christ was God most High. To which Biddle resolutely answered, I do deny it. And by this open profession gave his adversaries the opportunity of a positive and clear accusation, which they soon laid hold of. But Griffin being baffled, the disputation was deferred till another day, when Biddle was to take his turn of proving the negative of the question. In the mean while, Griffin and his party not thinking themselves a match for our author, accused him of fresh blasphemies, and procured an order from the Protector to apprehend him on the third of July (being the day before the intended second disputation) and to commit him to the Compter. He was afterwards sent to Newgate, and ordered to be tried for his life the next sessions, on the ordinance against blasphemy. However, the Protector not choosing to have him either condemned or absolved, took him out of the hands of the law, and detained him in prison, and at length being wearied with receiving petitions for and against him, banished him to St. Mary's Castle in the Isle of Scilly, where he was sent the beginning of October 1655. During this exile he employed himself in studying several intricate matters, particularly the
Revela-

Life, *ibid.*

Revelation of St. John (F). About the beginning of the year 1658, the Protector, thro' the intercession, of many friends, suffered a writ of Habeas Corpus to be granted out of the king's bench court, whereby the prisoner was brought back, and nothing being laid to his charge, was set at liberty. Upon his return to London, he became pastor of an independent meeting. But he did not continue long in town, for Oliver Cromwell dying September the 3d, 1658, his son Richard called a parliament consisting chiefly of Presbyterians, whom of all men Biddle most dreaded: He therefore retired privately into the country. This parliament being soon dissolved, he returned to his former employment till the restoration of King Charles the second, when the liberty of dissenters was taken away, and their meetings punished as seditious. Upon this account Biddle restrained himself from public to more private assemblies. But he could not even so be safe; for on the first of June 1662, he was seized in his lodging, where he and some few of his friends had met for divine worship: They were carried before a justice of peace, who committed them all to prison, where they lay, till the recorder took security for their answering to the charge brought against them at the next sessions. But the court not being then able to find a statute whereon to form any criminal indictment, they were referred to the sessions following, and proceeded against at common law; each of the hearers was fined twenty pounds, Mr. Biddle one hundred, and to lie in prison till paid. But in less than five weeks he, by his close confinement, contracted a disease, which put an end to his life on the 22d of September 1662, in the 47th year of his age. He was buried in the cemetery near Old Bethlem, in Moorfields; and a monument of stone was erected over his grave, with an inscription. His life was published in Latin at London 1682: the author, Mr. Farrington, of the Inner Temple, (as Mr. Wood informs us) gives him a high character for his great zeal for promoting holiness of life and manners, "for (says he) this was always his end and design in what he taught. He valued not his doctrines for speculation, but practice; inasmuch that he would not discourse of those points wherein he differed from others, with those that appeared not religious according to their knowledge. Neither could he bear those that dissembled in

Life, &c. p.
8. col. 1.

Ibid.

(F) After his return to London he published "An Essay to the explaining of the Revelation, or notes on some of the chapters of the

VOL. II.

"Apocalyps." In which he treats of the beast in the Apocalyps, Antichrist, the personal reign of Christ on earth, &c.

N

"pro-

“ profession for worldly interests. He was a strict observer
 “ himself, and a severe exactor in others, of reverence in
 “ speaking of God and Christ and holy things, so that he
 “ would by no means hear their names, or any sentence of
 “ holy scripture, used vainly or lightly, much less any foolish
 “ talking or scurrility. He would often tell his friends, that
 “ no religion would benefit a bad man, and call upon them
 “ to resolve, as well to profess and practise the truth that
 “ is according to godliness, as to study to find it out.—
 “ His learning in matters of religion was gained by a dili-
 “ gent study of the holy scriptures, especially of the New
 “ Testament; wherein he was so conversant, that he retained
 “ it all in his memory word for word, not only in English
 “ but in Greek, as far as the fourth chapter of the Revela-
 “ tion of St. John. This thorough knowledge in the scrip-
 “ tures, joined to a happy and ready memory, whereby he
 “ retained also the sum of what he had read in authors, gave
 “ him great advantage against all opponents, and in all his
 “ discourses, but without the least appearance of boasting.
 “ No tincture of ambition appeared in him, nor the least
 “ degree of covetousness; for he always sustained himself by
 “ his own industry, when he was in a capacity of using it,
 “ and would never accept of any supplies, though offered,
 “ but when his necessities, arising from imprisonment, sick-
 “ ness, or the like, forced him so it; for he had learned to
 “ be contented with a little, and sought not more, yea, out
 “ of that little would contribute to the necessities of others.
 “ Temperance was at all times most conspicuous in him, as
 “ well in eating as in drinking; and he thought it not enough
 “ to be very chaste, but that he ought to avoid all suspicion
 “ of unchastity, insomuch that he would not willingly look
 “ upon a woman without just occasion; and was very un-
 “ easy if left in a room with one alone, till relieved by more
 “ company.—He would be merry and pleasant, and liked
 “ well that company should be so too, yet even in his com-
 “ mon conversation he always retained an awe of the divine
 “ presence, and was sometimes observed to lift up his hand
 “ suddenly, which those that were intimate with him knew
 “ to be an effect of a secret ejaculation. But in his closet
 “ devotions, he was wont to prostrate himself upon the
 “ ground, after the manner of our Saviour in his agony,
 “ and would commend that posture of worship also to his
 “ most intimate friends. Finally, he was eminent for his
 “ justice and charity towards men, as he was for his piety
 “ towards God.”

BIDLOO, (GODFREY) a famous anatomical writer, born at Amsterdam the 12th of March 1549. After he had passed through his academical studies, he applied himself entirely to Physic and Anatomy, and took his degree of doctor of physic: He soon got into very considerable practice; and in 1688 was made professor of anatomy at the Hague, which he quitted in 1694 for the professorship of anatomy and chirurgery at Leyden; and King William the third of England appointed him his physician, which he accepted of on condition of holding his professorship. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the discharge of, by his constant attendance upon that prince. He died at Leyden April 1713, being sixty-four years of age (A).

Niceron me-
moires pour
servir, &c.
tom. 7. p.
125 edit. de
Paris 1729.

(A) His works are as follow.

1. *Anatomia humani corporis cœ-
tum & quinque Tabulis per G. de
Laireffe ad vivum delineatis démon-
strata, veterum recentiorumque in-
ventis explicata, plurimisque hæcenus
non detectis illustrata.* Amste-
dami 1685. This is a most magni-
ficent work, the cuts are a foot and
a half long, and a foot broad; and
engraved with the utmost exactness.

2. *Dissertatio de Antiquitate Ana-
tomies,* Leyden 1694. He pro-
nounced this oration concerning the
antiquity of anatomy, when he took
upon him the professorship of ana-
tomy at Leyden the 8th of March
1694.

3. *Oratio in funere Pauli Her-
manni med. doct. dicta pridie Kal.
Martii 1695 in auditorio magno
Leyden 1695.* This is a funeral
oration upon Paul Herman, doctor
of physic, pronounced at Leyden
the 27th of February 1695.

4. *Vindiciæ quarundam Delineati-
onem Anatomicarum contra ineptis
animadversiones Fr. Ruyschii præ-
lect. anat. chirurg. & bat.* Leyden
1697, in 4to.

Mr. Frederick Ruysch, having in
his anatomical letters excepted against
several descriptions, which Bidloo
had published thirteen years before,
in his anatomy, the latter was piqued
at, and replied to him in this piece,
in which he treats his antagonist

with great severity, and affirms that
he knows nothing of anatomy.

c. A letter to Anthony Leewen-
hoek concerning the animals which
are sometimes found in the liver of
sheep or some other animals. This
was published in Low Dutch at DeMe-
1698, in 4to.

6. *Gulielmus Cowper criminis li-
terarii citatus coram Tribunali ro-
bilis. amplis. Societatis Britanno
Regiæ, Leyden 1700, in 4to.* This
piece contains a very severe accusa-
tion against Mr. Cowper, a surgeon
of London, and fellow of the royal
society.

7. *Exercitationum Anatomico Chi-
rurgicarum Decades duæ,* Leyden
1708, in 4to.

8. He published likewise a small
piece upon the disease of which king
William the third of England died.

9. *Letters of the Apostles who
were martyred.* Amsterdam 1698,
in 4to. The letters are written in
Low Dutch verse. He supposes in
this book that the apostles wrote
these letters before they suffered mar-
tyrdom, and addressed them to their
disciples, in order to inform them
of their last desires, and to instruct
them in what manner they ought to
act, after themselves were removed
from this world.

10. There were published at Ley-
den 1719 a miscellaneous collection of
our author's poems in Low Dutch.

Perrault
hommes il-
lustres, tom.
1. p. 93. e-
dit. 3. de Pa-
ris 1701.

BIGNON, (JEROM) a French writer, born at Paris in the year 1590. His father took the care of his education upon himself, and taught him the languages, philosophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very short time, and at ten years of age published his description of the Holy Land (A); and three years after two other works (B), which gained him great reputation in France; and Henry the fourth appointed him page of honour to the Dauphin, afterwards Lewis the thirteenth. He wrote a treatise of the precedency of the kings of France (C), which he dedicated to King Henry the fourth, who ordered him to continue his researches upon this subject; but the death of this Prince interrupted his design, and made him leave the court; however he was soon recalled at the solicitation of Mr. le Fevre, preceptor to Lewis the thirteenth, and continued at court till the death of his friend. In 1613 he published an edition of the Formulæ of Marculphus (D). The year following he took a journey to Italy, where he received many marks of esteem from Pope Paul the fifth, and contracted an intimate friendship with the cardinal of St. Susanna. Father Paul likewise being pleased with his conversation, detained him some time at Venice.

Upon his return from his travels he applied himself to the practice of the bar with great success. His father procured for him the post of advocate general in the grand council; in the discharge of which he raised himself so great a reputation, that the king nominated him some time after counsellor of state, and at last advocate general in the parliament. In 1641 he resolved to confine himself entirely to his business in the council of state, and therefore resigned his place of advocate general to Mr. Briquet his son-in-law.

(A) It is intitled, *Chorographie ou Description de la Terre Sainte*. Paris 1600.

(B) The first was, *Discours de la Ville de Rome, principales Antiquitez & Singularitez d'icelle*. Paris 1604, in 8vo.

The other work is, *Traité sommaire de l'Election des Papes. Plus le plan du Conclave*. Paris 1605, in 8vo. In this piece he gives an account of the different manner in which the Popes were formerly elected.

(C) It is intitled, *De l'Excellence des Rois & du Royaume de France*,

traitant de la préseance & des Prerogatives des Rois des France par dessus tous les autres, & de causes d'icelles. This book was written in order to confute what Diego Valdes, counsellor of the royal chamber of Granada, had published in favour of the precedency of the kings of Spain, under the title of, "*De Dignitate Regum Hispaniarum*." Granada 1602, in fol.

(D) The title of it is, *Marculphi Monachi Formulæ. Ex Bibliotheca Regia Hier.* Bignonius edidit, & notis illustravit. Paris 1613 8vo. Straßburg 1655. 4to.

The

The year following he was appointed the king's librarian. His son-in-law dying in 1645, he was obliged to resume his post of advocate general in order to preserve it for his son. He had also a considerable share in the ordinance of the year 1639; and he discharged with great integrity the commissions of Arriereban, and other posts which he was intrusted with at different times. Queen Anne of Austria, during her regency, sent for him to council upon the most important occasions. He adjusted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munster, and he had a share, in conjunction with Mr. de Brienne and d'Emery, in making the treaty of alliance with the states of Holland in the year 1649. He was appointed in 1651 to regulate the great affair of the succession of Mantua; and in 1654, to conclude the treaty with the Hans towns.

Niceron, p.

154.

Mr. Bignon died in the 67th year of his age, on the 7th of April 1656, of an asthma, with which he was seized the autumn before. He was interred in the church of St. Nicholas du Chardonnet, where he had a marble bust erected to him, with a Latin epitaph, the sense of which is as follows: "JEROM BIGNON, the delight, ornament, example, and wonder of his age. No person will ask the meaning of the pomp of virtues, which surround this monument, when he knows this is the bust of Jerom Bignon, the king's advocate general in the parliament of Paris; a man who was endeared to God and mankind, by the uncommon union of learning and humility, and the undivided society of justice and religion in his character. He was master of various and exquisite learning, which he always had ready for use, not only to adorn his public actions, but likewise to render his conversation among his friends agreeable. His extraordinary modesty prevented these great qualifications from being the least offensive to others; this made him give others the preference to himself, not in pretence, but in the real sentiments of his mind. He despised no person, he detracted from none; on the contrary, he assisted and patronized every body. So that while he excited the admiration of all, he raised the envy of none, and was universally considered as the prince and father of men of letters. Such were the private virtues of Bignon. But how great those were which he exerted in the important post, which he held the greatest part of his life; what firmness of mind, fidelity, religion, generosity, equity, and patience he shewed in that station, neither can nor is necessary to be expressed; since every thing that

“ can be said of him, will fall not only short of the truth
 “ But likewise of his reputation: His two surviving sons
 “ Jerom and Theodoric, the former of whom is successor
 “ in his father’s post, the latter is master of the requests,
 “ who erected this monument to their excellent father, with
 “ the strongest sense of regret for the loss of him, are under
 “ no apprehension that they shall be thought to have indulged
 “ their affection for him too much in extolling his merits,
 “ since they can appeal not only to France, but even to the
 “ world, as a witness of them.”

BILSON, (THOMAS) a learned English writer of the
 16th century, born in the city of Winchester, and educated
 at Wykeham’s school, near Winchester. In 1565, he was
 admitted perpetual fellow of New College, Oxford, after
 he had studied there two years. October 10, 1566, he took
 his degree of bachelor, and April 25, 1570, that of master
 of arts; also that of bachelor of divinity, June 24, 1579,
 and finally the degree of doctor of divinity on the 24th of
 January, 1580. In his younger years he had a great pas-
 sion for poetry, and made a good proficiency in philosophy
 and physick. But after he entered into holy orders, he ap-
 plied himself wholly to the study of divinity, and became an
 excellent preacher. The first preferment he had was being
 master of Winchester school. He was next made prebendary
 of Winchester, and afterwards warden of the college. Whilst
 he held this office he was of great service to the college
 in the year 1584, for he saved the revenues, which had like
 to have been taken from them by villainous forgery. Of this
 he himself gives an account in the following words. “ There
 “ happened an injury to be offered to the inheritance of the
 “ college where I am, by a false title derived from before
 “ the foundation of the house, and so strengthened on every
 “ side with ancient deeds and evidences, that the forgery
 “ was hard to be discerned, and harder to be convinced, but
 “ by infinite searching in the monuments of many churches
 “ and bishopricks, as well as in our own, and re-examining
 “ sundrie large and laborious commissions which they had
 “ taken out before my time, to testifye the keeping, and
 “ justifie the delivering, of those suspected deeds and ligiers.
 “ To the detecting and impugning of this, no person was,
 “ or would be used, but myself; the cause was so huge, the
 “ comparing of the circumstances, and contrarieties both of
 “ deeds and witnesses, so tedious; the proof so perplexed and
 “ intricate; and the danger so nearly touched the whole state of
 “ the

Fuller’s wor-
 tues in
 Hantshire,
 p. 7.
 A. Wood’s
 hist. and an-
 tiqu. univ.
 Oxon. lib. 2.
 p. 142.

Church his-
 tory by T.
 Fuller, book
 10. p. 39.

“ the house: I was forced for two years to lay all studies
“ aside, and addict myself wholly, first to the deprehending
“ and then to the pursuing of this falsehood.”

In 1585 he published his book “ of the true difference be-
“ tween christian subjection and unchristian rebellion; (where-
“ in the prince’s lawful power to command for truth, and
“ indepriveable right to bear the sword, are defended against
“ the Pope’s censures and the jesuits sophismes, uttered in
“ their apology and defence of English catholics: with a
“ demonstration, that the things reformed in the church of
“ England, by the laws of this realm, are truly catholic,
“ notwithstanding the vain shew made to the contrary in
“ their late Rhemish testament).” He dedicated it to queen
Elizabeth (A). In 1593, came out his book entitled,
“ The perpetual government of Christ’s church, &c. (B).”
On the 13th of June 1596, he was consecrated bishop of
Worcester; and translated in May following to the bishopric
of Winchester, and made a privy counsellor. In 1599, he
published, “ The effect of certain sermons touching the full
“ redemption of mankind by the death and blood of Jesus
“ Christ; wherein, besides the merits of Christ’s suffering-
“ the manner of his offering, the power of his death, the
“ comfort of his cross, the glory of his resurrection, are
“ handled; what pains Christ suffered in his soul on the
“ cross: together, with the place and purpose of his descent
“ to hell after death, &c. Lond. 4to.” These sermons greatly
alarmed most of the puritans, because they contradicted some

(A) This book was printed at Ox-
ford 1584, 4to. It is written in the
form of dialogues, and divided into
four parts. It contains many pas-
sages in favour of the right of sub-
jects in some cases to resist their
princes.

(B) The title at large of this book
is as follows. “ The perpetual go-
“ vernment of Christ’s church;
“ wherein are handled, The fatherly
“ superioritie which God first esta-
“ blished in the patriarkes for the
“ guiding of his church, and after
“ continued in the tribe of Levi and
“ the prophetes; and lastlie, con-
“ firmed in the new testament to the
“ apostles and their successors: as
“ also the points in question at this
“ day, touching the Jewish syn-
“ dion; the true kingdom of Christ;

“ the apostles commission; the laie
“ presbyterie; the distinction of
“ bishops from Presbyters, and their
“ succession from the apostles times
“ and hands; the calling and mo-
“ derating of provincial synods by
“ primates and metropolitans; the
“ allotting of dioceses, and the po-
“ pular electing of such as must
“ feede and watch the flock: and
“ divers other points concerning the
“ pastoral regiment of the house of
“ God.” It was printed at Lond,
in 4to. in the old English letter.

In this performance the author
shews, that the church of God
hath been always governed by
an inequality and superiority of pas-
tors and teachers amongst themselves,
It is esteemed one of the best books
in favour of episcopacy.

of their tenets. They collected their observations thereon, and sent them to Henry Jacob, a learned puritan; who published them with his collections, and under his own name. The queen, who was at Farnham Castle, which belonged to the bishop of Winchester, directly commanded him "neither to desert the doctrine, nor to let the calling which he bore in the church of God, to be trampled under foot by such unquiet refusers of truth and authority." Upon which he writ that learned treatise which was published in 1604, under the title of "The survey of Christ's sufferings for man's redemption; and of his descent to hades or hell for our deliverance." It was this prelate who preached at Westminster before king James the first and his queen, at their coronation on St. James's day, 28th July 1603, from Rom. xiii. 1. which was published at London 1603, 8vo. In January 1604 he was one of the speakers and managers at the Hampton Court conference. The care of revising, and putting the last hand to, the new translation of the English bible in king James the first's reign, was committed to bishop Bilson and Dr Mile. Smith, afterwards bishop of Gloucester. The last publick affair wherein he was concerned was, his being one of the delegates that pronounced and signed the sentence of divorce between Robert Devereux earl of Essex, and the lady Francis Howard, in the year 1613; and his son being knighted soon after, and upon this account, as was imagined, he was, by way of ridicule, generally styled Sir Nullity Bilson. This learned prelate, after having gone through many employments, died on the 18th of June 1616, and was buried in Westminster abbey, near the entrance into St. Edmund's chapel, on the south side of the monument of king Richard the second.

BINGHAM (JOSEPH) a learned English writer, born at Wakefield, in Yorkshire, in September 1668. He learned the first rudiments of grammar at a school in the same town, under Mr. Edward Clarke. In 1683, he was admitted into University College, Oxford; where he gave great application to his studies. He took the degree of bachelor of arts in 1687, and soon after was chosen fellow of his college. He proceeded to his master's degree in the year 1690. Not long after he was presented by John Radcliffe, M. D. to the rectory of Headbourn-worthy, near Winchester, in Hampshire. In this country retirement he begun his learned and laborious work, *Origines Ecclesiasticæ*; or, the antiquities of the christian church. The first volume of which was

published in 1708, and it was compleated afterwards in nine volumes more. He published also several other books (A). But notwithstanding his great learning and merit, he had no other preferment than that of Headbourn-worthy till the year 1712, when he was collated to the rectory of Havant, near Portsmouth, by Sir Jonathan Trelawney, bishop of Winchester, to whom he dedicated several of his books. Mr. Bingham died August 17, 1723, in the 55th year of his age, and was buried in the church yard of Headbourn-worthy. He expressed, in his will, a dislike to any funeral monument over his grave; which is the reason why none is erected to his memory.

(A) 1. The French churches apology for the church of England, or the objections of dissenters against the articles, homilies, liturgy, and canons of the English church, considered, and answered upon the principles of the reformed church of France. A work chiefly extracted out of the authentic acts and decrees of the French national synods, and the most approved writers of that church, Lond. 1706, 8vo.

2. Scholastical history of the practice of the church in reference to the administration of baptism by laymen. Wherein an account is given of the practice of the primitive church, the practice of the modern Greek church, and the practice of the churches of the reformation. With an appendix, containing some remarks on the historical part of Mr. Lawrence's writings, touching the invalidity of lay baptism, his preli-

minary discourse of the various opinions of the fathers, concerning re-baptization and invalid baptisms, and his discourse of sacerdotal powers. Part I. Lond. 1712, 8vo.

3. A scholastical history of lay baptism. Part II. With some considerations on Dr. Brett's and Mr. L——'s answers to the first part. Lond. 8vo. To which is prefixed, The state of the present controversy; and at the end there is, An appendix, containing some remarks on the author of the second part of lay baptism invalid.

4. He published likewise, A discourse concerning the mercy of God to penitent sinners: intended for the use of persons troubled in mind. Being a sermon on Psalm ciii. 13. Printed singly at first, and reprinted among the rest of his works, in two volumes, fol. Lond. 1725.

BIRKENHEAD or **BERKENHEAD** (Sir **JOHN**) a famous political author, born about the year 1615. After having received a school education, he went to Oxford, and was entered, in 1632, a servitor of Oriel college, under the tuition of the learned Dr. Humphry Lloyd, afterwards bishop of Bangor, by whom being recommended to Dr. William Laud, archbishop of Canterbury, he became his secretary, in which office he shewed such capacity and diligence, that the archbishop, by his diploma, created him master of arts in 1639, and in the year following, by letter commendatory from the same prelate, he was chosen probationer fellow of

All

Wood's Fasti Oxon.
vol. 1. col.
222.

All Soul's College. This obliged him to reside constantly at Oxford, and on king Charles the 1's making that city his head quarters, during the civil war, our author was made choice of to write a kind of journal, in defence of the royal cause, by which he gained great reputation (A). By his majesty's recommendation he was chosen reader in moral philosophy, which employment he enjoyed till 1648, when he was expelled by the parliament visitors. He retired afterwards to London, where he wrote several poetical pieces; and having adhered steadily to his principles, he acquired the title of the loyal poet, and suffered several imprisonments. He published, while he thus lived in obscurity, some very

Wood's Athen. Oxon.
vol. 2. col.
640.

satirical compositions, mostly levelled against the republican grandees, and written with great poignancy (B). Upon the restoration of king Charles II. our author was rewarded for his loyalty. He was created, April 6, 1661, on the king's letters sent for that purpose, doctor of the civil law by the university of Oxford, and in that quality, as an eminent civilian, was consulted by the convocation on the question, Whether bishops ought to be present in capital cases. He was about the same time elected to serve in parliament for Wilton, in the county of Wilts. He was knighted November 14, 1662, and upon Sir Richard Fanshawe's going in a public character to the court of Madrid, he was appointed

Kennet's register, p.
620.

(A) This work was intitled, Mercurius Aulicus, communicating the intelligence and affairs of the court to the rest of the kingdom. It was printed weekly in one sheet, and sometimes more, in quarto, and was chiefly calculated to raise the reputation of the king's friends and commanders; and run down and ridicule those who sided with the parliament. They came out regularly, from the beginning of 1642 to the latter end of 1645, and afterwards occasionally.

(B) It would be difficult to give a correct catalogue of his writings, but some of the most considerable are as follow. 1. The assembly man; written in the year 1647, but was printed, as Mr. Wood tells us, 1662-3. It was printed again in 1681-2.

2. News from Pembroke and Montgomery; or Oxford manchestered, &c. 1648; consisting of a

single sheet, in quarto: this is a speech supposed to be spoke by Philip earl of Pembroke and Montgomery, upon his being sent by the parliament to new model the university of Oxford, in the same manner that Edward earl of Manchester had treated Cambridge, when he visited it as chancellor.

3. St. Paul's church yard; Libri Theologici, Politici, Historici, nundinis Paulinis (una cum templo) prostant venales, &c. printed in three sheets, quarto, 1649. These sheets were published separately, as if they had been parts of one general catalogue.

4. He wrote besides several other small pieces in the same way, particularly the four-legged quaker, a ballad, to the tune of the dog and elder's maid. A new ballad of a famous German prince, without date.

to succeed him as master of requests. He lived afterwards in credit and esteem, and received various favours from the court, which, however, drew upon him some very severe attacks from those who opposed the court. Mr. Wood has treated him with great severity; but his memory has been transmitted with honour to posterity by others, particularly by Dryden, Langbaine, and Winstanly. He died in Westminster, December 4, 1679, and was interred in St. Martin's in the Fields.

Defence of an essay upon dramatick poetry, prefixed to the Indian Emperor. Account of English dramatick poets p. 206. Lives of English poets p. 181.

BLACKMORE, (Sir **RICHARD**) a physician, and an indefatigable writer, who has left a great number of works, theological, poetical, and physical. He received the first part of his education at a private school in the country, from whence he was removed to Westminster, and afterwards to the university of Oxford. When he had finished his academical studies he travelled to Italy, and took his degrees in physick at Padua. He visited also France, Germany, and the Low Countries, and after a year and a half's absence, returned to England, where he practised physick, and was chosen fellow of the college of physicians. He had declared himself early a favourer of the revolution, so that king William, in 1697, chose him one of his physicians in ordinary, and some time after conferred upon him the honour of knighthood. Upon queen Anne's accession to the throne, Sir Richard was also appointed one of her physicians, and continued so for some time.

Mr. Dryden and Mr. Pope have treated the poetical performances of Sir Richard with great contempt; the former says, that he

Writ to the rumbling of his coach's wheels.

Mr. Pope thus characterises him in his Dunciad.

Book 2. ver.
259, 268.

But far o'er all, sonorous Blackmore's strain;
Walls, steeples, skies, bray back to him again:
In Tor'nam fields, the brethren, with amaze,
Prick all their ears up, and forget to graze;
Long Chanc'ry lane retentive rolls the sound,
And courts to courts return it round and round,
Thames wafts it thence to Rufus' roaring hall,
And Hungerford re-echoes bawl for bawl.
All hail him victor in both gifts of song,
Who sings so loudly, and who sings so long.

" A

Spectator,
No. 3.9.

"A just character (says Mr. Pope's annotator) of Sir Richard Blackmore, knight, whose indefatigable muse produced no less than six epic poems: Prince and king Arthur, twenty books; Eliza, ten; Alfred, twelve; the Redeemer, six; besides Job, in folio; the whole book of Psalms; the Creation, seven books; Nature of man, three books, and many more." But notwithstanding Sir Richard has been so much depreciated by these wits, yet he must be allowed some merit. His poem on the Creation is his most celebrated performance. Mr. Addison, after having criticised on that book of Milton, which gives an account of the works of the creation, thus proceeds, "I cannot conclude this book upon the creation, without mentioning a poem which has lately appeared under that title. The work was undertaken with so good an intention, and executed with so great a mastery, that it deserves to be looked upon as one of the most useful and noble productions in our English verse. The reader cannot but be pleased to find the depths of philosophy, enlivened with all the charms of poetry, and to see so great a strength of reason amidst so beautiful a redundancy of the imagination, &c." It must be mentioned too in honour of Sir Richard, that he was a chaste writer, and a warm advocate for virtue, at a time when an almost universal degeneracy prevailed. He had been very free in his censures on the libertine writers of his age, and it was owing to some liberty he had taken of this kind, that he drew upon him the resentment of Mr. Dryden. He had likewise given offence to Mr. Pope; for having been informed by Mr. Curl that he was the author of a travestie on the first Psalm, he took occasion to reprehend him for it in his essay on polite learning.

vol. 2. p.
270.

Sir Richard died on the 9th of October 1729. Towards the end of his life, his business as a physician declined; but as in his earlier years he had been the first in his profession, and his practice very considerable, 'tis therefore highly probable he was in easy circumstances in his old age.

Besides what are above mentioned, Sir Richard wrote some theological tracts, and several treatises on the plague, small pox, consumptions, the spleen, gout, dropsy, &c. and many other poetical pieces.

BLAGRAVE, (JOHN) an eminent English mathematician, who flourished in the 16th and 17th centuries. He received the rudiments of his education at Reading; from whence he removed to St. John's College, Oxford. He soon quitted
the

the university, and retired to Southcote Lodge, in the parish of St. Mary at Reading, where he devoted his time to study and contemplation. His genius seemed to be turned most to mathematicks, and that he might study this science without interruption, he addicted himself to a retired life. He employed himself chiefly in compiling such works as might render speculative mathematicks accurate, and the practical parts easy. He accordingly finished some learned and useful works on mathematical subjects (A). What he proposed in all his writings was to render those sciences more universally understood. He endeavoured to shew the general usefulness of such studies, that they were not mere amusements for scholars and speculative persons, but of general advantage, and absolutely necessary in many of the necessities and conveniencies of life.

Wood's A-thenæ Oxon. vol. 1. col. 370.

Mr. Blagrove was a man of great beneficence in private life. As he was born in the town of Reading, in Berks, and had spent most of his time there, he was therefore desirous of leaving in that place some monuments of his beneficent disposition, and such too as might have reference to each of the three parishes of Reading. He accordingly bequeathed a legacy for this purpose. We have an account thereof by Mr. Ashmole, in the following words. "You are to note, "that he doth devise that each church-warden should send on "Good Friday one virtuous maid that has lived five years "with her master. All three maids appear at the town hall "before the mayor and aldermen, and cast dice. She that "throws most has ten pounds put in a purse, and she is to be "attended with the other two that lost the throw. The "next year come again the two maids, and one more added "to them. He orders in his will that each maid should "have three throws before she loses it; and if she has no "luck in the three years, he orders that still new faces may "come and be presented. On the same Good Friday he

Ashmole's Berkshire, vol. 3. p. 372.

(A) He published the four following works.

1. A mathematical jewel, shewing the making and most excellent use of an instrument so called; the use of which jewel is so abundant, that it leadeth the direct path way through the whole art of astronomy, cosmography, geography, &c. Lond. 1585, fol.
2. Of the making and use of the familiar staff; so called, for that it may be made useful and familiarly

to walk with, as for that it performeth the geometrical mensuration of all altitudes. Lond. 1590, 4to.

3. Astrolabium uranicum generale; a necessary and pleasant solace and recreation for navigators in their long journeying; containing the use of an instrument, or Astrolabe, &c. Lond. 1596, in 4to.

4. The art of dialling, in two parts. Lond. 1609, in 4to.

" gives

Ibid. vol. 2.
• 359-

“ gives eighty widows money to attend, and orders ten
 “ shillings for a good sermon, and so he wishes well to all
 “ his countrymen. It is lucky money, for I never heard but
 “ the maid that had the ten pounds suddenly had a good
 “ husband.” Mr. Blagrove died at his own house near
 Reading, August 9, 1611, and lies interred near his mother
 in the church of St. Lawrence, with a fine monument
 to his memory, and an inscription; the following account
 of which is given by Mr. Ashmole. “ On the north against
 “ the wall is a noble monument, representing a man under
 “ an arch to the middle, holding one hand on a globe, the
 “ other on a quadrant. He is habited in a short cloak, a
 “ cassock and a roff, surrounded with books on each side of
 “ him. On one side is the figure of a woman to the breasts,
 “ naked, holding an instrument in her hand, as offering it
 “ to him, and under her feet the word CUBUS. On the
 “ other side is another woman, somewhat naked, though
 “ with a scarf thrown closely round her, and offering in like
 “ manner, under her feet, THTPAEAPON. On the top
 “ are two women leaning on their arms, inscribed OKTAH-
 “ APON-ΔΟΔΙΚΑΔPON. In the middle, a person armed,
 “ cap-a-pee, intitled, IKOTHAPON. And under the first
 “ figure mentioned, this inscription following, in an oval.

JOHANNES BLAGRAVE, totus mathematicus,
 Cum matre sepultus.

Here lies his corps, which living had a spirit,
 Wherein much worthy knowledge did inherit.
 By which with zeal our God he did adore,
 Left for maid servants, and to feed the poor.
 His virtuous mother came of worthy race,
 A Hungerford, and buried in this place,
 When God sent death their lives away to call,
 They liv'd beloved, and died bewailed of all.

BLAKE, (ROBERT) a famous English admiral, born
 August 1589, at Bridgwater, in Somersetshire, where he
 was educated at the grammar school. He went from thence
 to Oxford in 1615, where he was entered at St. Alban's
 hall. From thence he removed to Wadham college. On
 the tenth of February 1617, he took the degree of bachelor
 of arts. In 1623, he wrote a copy of verses on the death
 of Mr. Camden, and soon after left the university. He was
 tinctured pretty early with republican principles, and disliking
 that severity with which Dr. Laud, then bishop of Bath
 and

*Lives Bri-
 tish and Fo-
 reign*, vol. 2.
 p. 75. Lond.
 1704, 8vo.

*Wood's Fas-
 ti*, Oxon.
 vol. 1. col.
 203.

and Wells, pressed uniformity in his diocese, he began to fall into the puritanical opinions. The natural bluntness and sincerity of his disposition led him to speak freely upon all occasions, inasmuch that his sentiments being generally known, the puritan party got him elected member for Bridgewater, in 1640. When the civil war broke out, he declared for the parliament. In 1643, he was at Bristol, under the command of col. Fiennes, who intrusted him with a little fort on the line, and, as lord Clarendon informs us, when Prince Rupert attacked Bristol, and the governor had agreed to surrender it upon articles, Mr. Blake nevertheless for some time held out his fort, and killed several of the king's forces, which exasperated Prince Rupert to such a degree, that he talked of hanging him, had not some friends interposed, and excused him on account of his want of experience in war. He served afterwards in Somersetshire, under the command of Popham, governor of Lyme, and as he was much beloved in those parts, he had such good intelligence there, that he, in conjunction with Sir Robert Pye, surprized Taunton for the parliament. In 1644, he was appointed governor of this place, which was of the utmost importance, being the only garrison the parliament had in the West. The works about it were not strong, nor was the garrison numerous, yet by his strict discipline, and kind behaviour to the townsmen, he found means to keep the place, tho' not properly furnished with supplies, and notwithstanding he was sometimes besieged, and often blocked up by the king's forces. At length Goring having come before the place with near ten thousand men; made a breach, and actually took part of the town; Blake, however, still held out the other part and the castle, till relief came. For this service, the parliament ordered the garrison a bounty of two thousand pounds, and the governor a present of five hundred. When the parliament had voted, no farther addresses should be made to the king, col. Blake joined in an address from the borough of Taunton, expressing their gratefulness for this step taken by the house of commons. However, when the king came to be tried, Blake disapproved of that measure, as illegal, and was frequently heard to say, he would as freely venture his life to save the king's, as ever he did to serve the parliament. But this is thought to have been chiefly owing to the humanity of his temper, since after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ablest officer the parliament had.

Ib. col. 204.

See his history, vol. 3. p. 602.

Rushworth's historical collections, vol. 5. p. 685.

Lives English and Foreign, vol. 2. p. 81. 82.

Ib. p. 87.

February 12, 1648-9, he was appointed to command the fleet, in conjunction with col. Deane and col.

col. Popham. Soon after he was ordered to sail, with a squadron of men of war, in pursuit of Prince Rupert. Blake came before Kinsale in June 1649, where Prince Rupert lay in harbour. He kept him in the harbour till the beginning of October, when the prince despairing of relief by sea, and Cromwell being ready to take the town by land, provisions of all sorts falling short, he resolved to force his way through Blake's squadron, which he effected with the loss of three of his ships. The prince's fleet steered their course to Lisbon, where they were protected by the king of Portugal. Blake sent to the king for leave to enter, and coming near with his ships, the castle shot at him; upon which he dropt anchor, and sent a boat to know the reason of this hostility; the captain of the castle answered, he had no orders from the king to let his ships pass: however, the king commanded one of the lords of the court to wait upon Blake, and to desire him not to come in except the weather proved bad, lest some quarrel should happen between him and Prince Rupert; the king sent him, at the same time, a large present of fresh provisions. The weather proving bad, Blake sailed up the river into the bay of Wyers, but two miles from the place where Prince Rupert's ships lay, and thence he sent capt. Moulton, to inform the king of the falsities in the prince's declaration. The king, however, still refusing to allow the admiral to attack Prince Rupert, Blake took five of the Brazil fleet richly laden, and at the same time sent notice to him, that unless he ordered the prince's ships out from his river, he would seize the rest of the Portuguese fleet from America. In September 1650, the prince endeavoured to get out of the harbour, but was soon driven in again by Blake, who sent to England nine Portuguese ships bound for Brazil; and in October following, he and Popham met with a fleet of twenty-three sail from Brazil for Lisbon, of whom they sunk the admiral, took the vice-admiral, and eleven other ships, having ten thousand chests of sugar on board, and burnt three more, the rest were small ships, and during the action got into the river. In his return home he met with two ship: in search of the prince, whom he followed up the streights. In this crisis he took a French man of war, the captain of which had committed hostilities. He sent this prize, which was reported worth a million, into Calais, and followed the prince to the port of Carthagen, where he lay with the remainder of his fleet. As soon as Blake came to an anchor before the fort, he sent a messenger to the Spanish governor, informing him, that an enemy to the state of Eng-

land

land was in his port, that the parliament commanded him to pursue him, and the king of Spain being in amity with the parliament, he desired leave to take all advantages against their enemy. The governor replied, he could not take notice of the difference of any nations or persons amongst themselves, only such as were declared enemies to the king his master, that they came in thither for safety, therefore he could not refuse them protection, and that he would do the like for the admiral. Blake still pressed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid. While the admiral was cruising in the Mediterranean, Prince Rupert got out of Carthage, and sailed to Malaga. Blake having notice of his destroying many English ships, followed him with all expedition, and attacked him in the port, burnt and destroyed his whole fleet, two ships only excepted, the Reformation, in which Prince Rupert himself was, and the Swallow, commanded by his brother Prince Maurice. This was in January 1651. In February, Blake took a French man of war of forty guns, and sent it, with four other prizes, to England. Soon after he came with his squadron to Plymouth, when he received the thanks of the parliament, and was made warden of the Cinque ports. On the fourth of March following, an act passed, whereby col. Blake, col. Popham, and col. Deane, or any two of them, were appointed admirals and generals of the fleet, for the year ensuing.

Bates Elen-
chus mo-
tum p. 12.
p. 72.

Heath's
chron. of the
civil wars,
p. 275.

Lives, Eng-
lish and Fo-
reign, vol. 2.
p. 93.

Ibid. p. 92.

The next service Blake was put upon was the reducing the isles of Scilly, which were held for the king. He sailed in May, with a body of eight hundred land troops on board. Sir John Grenville, who commanded in those parts for the king, after some small resistance, submitted. Blake sailed next for Guernsey, which was held for the king, by Sir George Carteret. He arrived there in the month of October, and landed what forces he had the very next day, and did every thing in his power in order to make a speedy conquest of the island, which was not compleated that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the best terms he could. For this service Blake had thanks from the parliament, and was elected one of the council of state.

March 25, 1652, Blake was appointed sole admiral for nine months, on the prospect of a Dutch war. The states sent Van Trump with forty-five sail of men of war into the Downs to insult the English; Blake, however, tho' he had but twenty-three ships, and could expect no succour but from

major Bourne, who commanded eight more, yet being attacked by Van Trump, he fought him bravely, notwithstanding his inequality; and forced him to retreat. This was on the nineteenth of May 1652 (A). The following letter was written by the admiral himself upon this occasion; it is addressed to the right-honourable William Lenthall, Esq; speaker of the house of commons.

“ Right honourable,

“ I have dispatched away this express to your honours, to give you an account of what passed yesterday between us and the Dutch fleet. Being in Rye bay, I received intelligence from major Bourne, that Van Trump, with forty sail, was off the South Sand-head; whereupon I made all possible speed to ply up towards them, and yesterday in the morning we saw them at anchor in and near Dover road. Being come within three leagues of them, they weighed, and stood away by a wind to the eastward; we supposing their intention was to leave us, to avoid the dispute of the flag. About two hours afterwards they altered their course, and bore directly with us. Van Trump the headmost; whereupon we lay by, and put ourselves into a fighting posture, judging they had a resolution to engage. Being come within musquet shot, I gave order to fire at his flag, which was done thrice; after the third shot he let fly a

(A) As to the personal conduct of Blake in this action we have a particular account in Heath's chronicle. “ When Blake came into the Downs, “ (says this author) Van Trump bore up to his fleet, which consisted of “ no more than twenty-three sail, “ nearer than he had any occasion to do. Upon this, Blake saluted him with two guns without ball, to require him to strike sail; Trump, in contempt, shot on the contrary side; Blake fired a second and a third gun, which Van Trump answered with a broadside. The English admiral perceiving it was his intention to fight, singled out himself from the rest of the fleet to treat with Van Trump about that point of honour, and to prevent the effusion of blood and a national quarrel. “ When Blake approached nearer to Van Trump, he and the rest of his fleet, contrary to the law of

“ nations, the English admiral coming with a design to treat, fired on Blake with whole broadsides. The admiral was in his cabin drinking with some of his officers, little expecting to be so saluted, when the shot broke the windows of his ship, and shattered his stern, which put him into a vehement passion, and curling his whiskers, as he used to do when he was angry, he commanded his men to answer the Dutch in their kind, saying, when his heat was somewhat over, *he took it very ill of Van Trump that he should take his ship for a bawdy-house, and break his windows.* “ Blake singly sustained the shock of the Dutch fleet for sometime, till his own ships and major Bourne's could join him, and then the engagement grew hot and bloody on the enemy's side, till night put an end to it.” Chronicle of the civil wars, p. 319.

“ broad

“ broadside at us. Major Bourne, with those ships that came
 “ from the Downs, being eight, was then making towards
 “ us. We continued fighting till night; then our ship being
 “ unable to sail, by reason that our rigging and sails were
 “ extremely shatter’d, and our mizen mast shot off, we
 “ came with advice of the captain to an anchor, about
 “ three or four leagues off the Nefs, to refit our ship, at
 “ which we laboured all the night. This morning we espied
 “ the Dutch fleet about four leagues distance from ours, to-
 “ wards the coast of France; and by advice of a council of
 “ war, it was resolv’d to ply to windward to keep the
 “ weather gage, and we are now ready to let fall our anchors
 “ this tide. What course the Dutch fleet steers we do not
 “ well know, nor can we tell what harm we have done them;
 “ but we suppose one of them to be sunk, and another of
 “ thirty guns we have taken, with the captains of both; the
 “ main mast of the first being shot by the board, and much
 “ water in the hold, made captain Lawton’s men to forsake
 “ her. We have six men of ours slain, and nine or ten de-
 “ perately wounded, and twenty-five more not without
 “ danger; amongst them our master and one of his mates,
 “ and other officers. We have received about seventy great
 “ shot in our hull and mast, in our sails and rigging without
 “ number, being engaged with the whole body of the fleet
 “ for the space of four hours; being the mark at which they
 “ aimed. We must needs acknowledge it a great mercy,
 “ that we had no more harm, and our hope is, the righteous
 “ God will continue the same unto us, if there do arise a war
 “ between us, they being first in the breach, and seeking an
 “ occasion to quarrel, and watching as it seems an advan-
 “ tage to brave us upon our own coast, &c.

From aboard the James, three
 leagues off the Hydes, the
 20th of May, 1652;

Your humble Servant,
 ROBERT BLAKE.

After this engagement, the States seem’d inclin’d to peace,
 but the commonwealth of England demand’d such terms as
 could not be complied with, and therefore both sides prepar’d
 to carry on the war, with greater vigour. Blake now har-
 rass’d the enemy by taking their merchant ships, in which
 he had great success. On the tenth of June, a detachment
 from his fleet fell upon six and twenty sail of Dutch merchant
 men, and took them every one, and by the end of June, he
 had sent into port forty prizes. On the second of July, he
 O 2 failed,

Heath's
Chronicle,
p. 322.

failed, with a strong squadron, northwards. In his course he took a Dutch man of war, and about the latter end of the month, he fell on twelve men of war, convoy to their herring buffes, took the whole convoy, a hundred of their buffes, and dispersed the rest. On the twelfth of August he returned into the Downs, with six of the Dutch men of war, and nine hundred prisoners. Thence he stood over to the coast of Holland, and on the twenty eighth of September, having discovered the Dutch about noon, though he had only three of his own squadron with him, vice-admiral Pen with his squadron at some distance, and the rest a league or two astern, he bore in among the Dutch fleet, being bravely seconded by Pen and Bourne; three of the enemy's ships were wholly disabled at the first brunt, and another as she was rowing off. The rear-admiral was taken by capt. Mildmay, and had not night intervened, it was thought not a single ship of the Dutch fleet would have escaped. On the twenty-ninth, about day break, the English spied the Dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however he commanded his light frigates to ply as near as they could, and keep firing while the rest bore up after them; upon which the Dutch hoisted their sails and run for it. The English being in want of provisions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the Dutch navy, consisting of fourscore men of war, resolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ships. He accordingly failed away to the back of the Godwin. Blake having intelligence of this, called a council of war, wherein it was resolved to fight, though at so great a disadvantage. The engagement began on the twenty-ninth of November, about two in the morning, and lasted till near six in the evening. Blake was aboard the *Triumph*; this ship, the *Victory* and the *Vanguard* suffered most, having been engaged, at one time, with twenty of the enemy's best ships. The admiral finding his ships much disabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the river of Thames, having lost the *Garland* and *Bona-venture*, which were taken by the Dutch, a small frigate was also burnt, and three sunk; and his remaining ships much shattered and disabled: Trump, however, bought this victory dear, one of his flag ships was blown up, all the men drowned, and his own ship and *De Ruyter's* were both unfit for

Ibid. p. 329,
330.

for service till they were repaired (B). This success puffed up the Dutch exceedingly; Van Trump sailed through the channel with a broom at his main-top-mast, to signify that he had swept the seas of English ships. In the mean time Blake

Heath's
Chronicle,
having p. 381.

(B) The following account of this action is given us by Heath. "Intelligence was now (says he) given to Van Trump, as there had been before to the states, that the English fleet was no way recruited, that most of the ships with which De Ruyter engaged were gone into port, and that now Blake might be easily beaten in the Downs, and so the mouth of the river stopped, the war come to a period, and the Dutch have satisfaction for the damage done them, and sea towns in England put into their hands for future security. On the twentieth of November, Trump presented himself with eighty men of war and ten fireships, on the backside of the Godwin again, and according to expectation found general Blake, attended with no more than forty odd sail, as if he had been ignorant how to use his late victory, which came now to the dispute, and to be an undecided controversy again; yet Blake generously disdaining to be affronted again in the Downs, having called a council of war, it was concluded he should fight, though at so unequal disadvantage; but the wind rising, the engagement was hindered till next day, and anchoring the night before a little above Dover road, fair by the enemy, near morning both fleets plyed westward, we having the weather gage, and about eleven or twelve o'clock, engaged near the same place, where the first encounter was, but not with the same success, for half the fleet did not engage; the Victory, Vanguard, and the Triumph, the admiral's ship, bore most of the stress of the fight, being at one time engaged with twenty Dutchmen, and were sorely torn in their rigging, sails, yards, and hulls;

"yet they fought till after it was dark, a little before which the Garland, (whose venturous captain, out of a noble resolution, boarding Van Trump himself, was slain in the fight, and overpowered with his reserves) a navy ship of the third rate with forty guns, was boarded by two Dutch flags, and taken; as likewise the Bonadventure, attempting to relieve them, its captain, Hookston, being slain before the Triumph could succour them; and this was not done without great hazard; for Blake was boarded twice, and had not the Vanguard and Sapphire stood resolutely by him, might have gone near to have been lost; the Hercules was likewise run on shore, and all the whole fleet that engaged was miserably rent and torn, and had it not been for the night would hardly have come off, whereas now they retreated to Dover, and so into the river against Leigh to save themselves. The Dutch triumphantly continued where they were, resolving to fall upon Blake with their whole fleet and fireships the next day at two o'clock; but missing of them, sent their scouts to Harwich and Yarmouth to see if they were there, purposing to pursue the same resolution. In the mean time some of their seamen went ashore into Rumney Marsh to steal sheep, but the troopers were in readiness, and killed six of them, and took eight more. Trump still continued with his fleet plying between the Isle of Wight and the North-foreland, somewhat betwixt Calais and Dungeness, having put ashore the lieutenant of the Garland and other seamen, who informed that one Dutch ship was blown up, and but two men saved; and that "Trump,

having repaired his fleet, and Monk and Deane being now joined in commission with him, on the eighth of February, 1653, sailed from Queensborough with sixty men of war, which were soon after joined with twenty more from Portsmouth. On the eighteenth of this month they discovered Van Trump with seventy men of war, and three hundred merchant ships under his convoy. Blake with twelve ships, came up with, and engaged, the Dutch fleet: He was aboard the *Triumph*, which had like to have been lost, if not timely relieved by Lawson in the *Fairfax*. The admiral, though grievously wounded in the thigh, continued the fight till night, when the Dutch, who had six men of war sunk and taken, retired. Blake after having put ashore his wounded men at Portsmouth, followed the enemy, whom he came up with next day, about three in the afternoon, when the fight was renewed greatly to the loss of the Dutch, who continued retreating towards Bulloign. All the night following Blake continued the pursuit, and in the morning of the twentieth of February, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they secured themselves on the flats of Dunkirk and Calais. In these three engagements the Dutch lost eleven men of war, thirty merchant ships, and had fifteen hundred men slain. The English lost only one ship, the *Samson*, but not fewer men than the enemy.

In the month of April, Cromwell turned out the parliament, and shortly after assumed the supreme power. The States hoped great advantages from this, but were disappointed; Blake said on this occasion to his officers. "It is not for us to mind state affairs, but to keep foreigners from fooling us."

Bates Elen-
chus Mot.
P. 2. p. 174.

Towards the end of the month, Blake and his colleagues, with a fleet of a hundred sail, stood over to the Dutch coast, and forced their fleet to take shelter in the Texel, where, for some time, they were kept by Monk and Deane, while Blake sailed northward; at last Trump got out, and drew together a fleet of a hundred and twenty men of war. On the third of June, Deane and Monk, engaged him off the Northfore-land. On the fourth Blake came to their assistance with eighteen fresh ships, by which means a compleat victory was gained, and if the Dutch had not again saved themselves

Lives Eng-
lish and Fo-
reign, vol. 2.
p. 109.

" Trump, and another flag ship, and
" De Ruyter had received damage,
" Amidst all this fray, a rich
" Streights English ship, called the
" Employment, valued at 200,000 l.

" got safe into harbour at Portf-
" mouth, being pursued by seven
" Dutch sail of frigates." Chronicle
of the civil wars of England, p. 329,
330.

on Calais sands, their whole fleet had been sunk or taken (c). Cromwell having called the parliament, stiled the Little Parliament, Blake, on the tenth of October, took his seat in the house, where he received their solemn thanks for his many and faithful services. The Protector afterwards called a new parliament, consisting of four hundred, where Mr. Blake sat also, being the representative for his native town of Bridgwater. On the sixth of December, he was appointed one of the commissioners of the admiralty. In the month of November 1654, Cromwell sent him, with a strong fleet, into the Mediterranean, with instructions to support the honour of the English flag, and to procure satisfaction for any injuries that might have been done to our merchants. In the beginning of December, Blake came in to the road of Cadiz, where he was treated with vast respect; a Dutch admiral would not hoist his flag while he was there. The Algerines were so much afraid of him, that they stopped the Saltee Rovers, obliged them to deliver up what English prisoners they had on board, and sent them to Blake in order to procure his favour: Nevertheless, he came before Algiers on the tenth of March, when he sent an officer on shore to the Dey, to tell him he had orders to demand satisfaction for the piracies committed on the English, and to insist on the release of all such English captives as were then in the place. To this the Dey made answer, that the captures belonging to particular men, he could not restore them, but if Mr. Blake pleased he might redeem what English captives were there, at a reasonable price; and, if he thought proper, the Algerines would conclude a peace with him, and, for the future, offer no acts of hostility to the English. This answer was accompanied with a present of fresh provisions. Blake sailed to Tunis, on the same errand. The Dey of Tunis sent him a haughty answer "Here (said he) are our castles of Goletta and Porto Ferino, do your worst, do you think we fear your fleet?" On the hearing this, Blake, as his custom was, when in a passion, began to curl his whiskers, and after a short consultation with his officers, bore into the bay of Porto Ferino, with his great ships, and coming within mus-

Lives Eng-
lish and Fo-
reign, p. 113.

(c) On the side of the Dutch there were without doubt a great number slain, but how many is uncertain. Prisoners there were one thousand three hundred and fifty, and of these six were captains. Ships sunk six, men of war taken eleven. Of the English there were slain, general

Deane, and one captain. Of private men, one hundred and twenty; wounded, two hundred and thirty-six; but not so much as one ship was either sunk or disabled. The perfect politician, or the life of Cromwell, p. 178.

Lives Eng-
lish and Fo-
reign, vol. 2.
p. 115.

quet shot of the castle, fired on it so briskly, that in two hours it was rendered defenceless, and the guns on the work along the shore were dismounted, tho' sixty of them played at a time on the English. He found nine ships in the road, and ordered every captain, even of his own ship, to man his long boat with choice men, and these to enter the harbour, and fire the Tuniseens, while he and his fleet covered them from the castle, by playing continually on it with their cannon. The seamen in their boats boldly assailed the pirates, and burnt all their ships with the loss of twenty five men killed, and forty-eight wounded. This daring action spread the terror of his name through Africa and Asia, which had for a long time before been formidable in Europe. He also struck such terror into the piratical state of Tripoly, that he made them glad to strike up a peace with England. These and other exploits raised the glory of the English name so high, that most of the princes and states in Italy, thought fit to pay their compliments to the Protector, particularly the grand duke of Tuscany, and the republic of Venice, who sent magnificent embassies for that purpose.

Clarendon's
history, vol.
3. p. 380.

Ib. p. 383.

The war in the mean time was grown pretty hot with Spain, and Blake used his utmost efforts to ruin their maritime force in Europe, as Penn had done in the West Indies. But Blake finding himself now in a declining state of health, and fearing the ill consequences which might ensue, in case he should die without any colleague to take charge of the fleet, he wrote letters into England, desiring some proper person to be named in commission with him, upon which general Montague was sent joint-admiral with a strong squadron to assist him. Soon after his arrival in the Mediterranean, the two admirals sailed with their whole fleet, to block up a Spanish squadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague stood away for the coast of Portugal, leaving captain Stayner, with seven ships, to look after the enemy. Soon after they were gone, the Spanish plate fleet appeared, but were intercepted by Stayner, who took the vice admiral, and another Galleon, which were afterwards burnt by accident, the rear admiral with two millions of plate on board, and another ship richly laden. These prizes, together with all the prisoners, were sent into England, under general Montague, and Blake alone remained in the Mediterranean, till, being informed that another plate fleet had put into Santa Cruz, in the island of Teneriff. In the month of April 1657, he sailed thither with a fleet of twenty-five men of war. On the

the twentieth, he came into the road of Santa Cruz, and notwithstanding the Spanish governor had timely notice, was a man of courage and conduct, and had disposed all things in the properest manner, so that he looked upon an attack as what no wise admiral would think practicable; yet Blake having summoned him and received a short answer, was determined to force the place, and to burn the fleet therein, and he perform'd it in such a manner, as appears next to incredible. It is allowed to be one of the most remarkable actions that ever happened at sea (D). As soon as the news arrived

(D) Mr. Heath has given the following account of this action. "On the twentieth of April 1657, the English fleet under the command of admiral Blake, were fair in the ofing of Sancta Cruz, where they discovered how bravely the Spanish ships, sixteen in number, were barricadoed in this bay, where they lay in a manner semicircular. Near in the mouth of this haven stands a castle, sufficiently furnished with great ordnance, which threatened destruction to any that durst enter without its leave into the harbour; besides this, there stood seven forts more round about the bay, with six, four, and three great guns a-piece, and united together by a line of communication from one fort to another, which was manned with musqueteers. To make all safe, Don Diego Diagues, general of the Spanish fleet, was not idle, in making provision for the best defence of his armado; he caused all the smaller ships to be moored close along the shore, and the six great galleons stood further out at anchor, with their broadsides towards the sea. It happened at this time, there was a Dutch merchant ship in the bay, the master thereof seeing the English ready to enter, and that a combat would presently be commenced, it made him fear, that among all the blows that would be given, he could not avoid some knocks; therefore to save himself, he went to Don Diego, and desired his leave to depart the harbour; for, said he, I am very sure Blake will presently be among you. To this the resolute Don made no

other reply but, Get you gone if you will, and let Blake come if he dares. They that knew Blake's courage, could not but know it needless to dare him to an engagement. All things being order'd for fight, a squadron of ships was drawn out of the whole fleet to make the first onset; these were commanded by captain Stayner in the Speaker frigate, who no sooner had received orders, but immediately he flew into the bay with his canvass wings, and by eight in the morning fell pell mell upon the Spanish fleet, without the least regard to the forts, that spent their shot prodigally upon him. No sooner were these entered into the bay, but Blake following after, placed certain ships to pour broadsides into the castle and forts. These played their parts so well, that after some time the Spaniards found their forts too hot to be held. In the mean time Blake strikes in with Stayner, and bravely fought the Spanish ships, which were not much inferior in number to the English, but in men were far the superior. Here we see a resolute bravery many times may carry the day, and make numbers lie by the lee; this was manifest, for by two of the clock in the afternoon, the English had beaten the enemies out of their ships. Now Blake seeing an impossibility of carrying them away, he ordered his men to fire their prizes; which was done so effectually, that all the Spanish fleet were reduced to ashes, except two ships that sunk downright, nothing remaining of them above water, but some part of

arrived of this extraordinary action, the Protector sent to acquaint his second parliament, then sitting, therewith, whereupon they order'd a publick thanksgiving, and directed a diamond ring, worth five hundred pounds, to be sent to Blake; and the thanks of the house was order'd to all the officers and seamen, and to be given them by their admiral.

Upon his return to the Mediterranean, he cruised some time before Cadiz, but finding himself declining fast, he resolv'd to return home. He accordingly sail'd for England, but lived not to see again his native land, for he died as the fleet was entering Plymouth, the 17th of August 1657, being in the fifty-ninth year of his age. His body was next day embalmed and wrapped up in lead, his bowels were buried in the great church at Plymouth, and his corps conveyed by sea to Greenwich house, where it lay in state for some time; from thence on the fourth of September was carried by water to Westminster Abbey, and interred with great funeral pomp, in a vault, built on purpose, in the chappel of king Henry the VIIth, from whence it was removed on the twelfth of September 1661, and re-interred in St. Margaret's church yard.

Clarendon's
history, vol.
3. p. 392.

My lord Clarendon having mentioned all Blake's employments, to the time of his first going on board the fleet, concludes thus: "He then betook himself wholly to the sea, and quickly made himself signal there. He was the first man that declined the old track, and made it manifest, that the

Ib. p. 4c2.

of their masts. The English having now got a compleat victory, were put to another difficulty by the wind, which blew so strong into the bay, that many despaired of getting out of it again. But God's providence was miraculously seen, in causing the wind on a sudden to veer about to the south west, (a thing not known in many years before) which brought Blake and his fleet safe to sea again, notwithstanding the Spaniards from the castle played their great guns perpetually upon him as they passed by. The wind, as it proved a friend to bring the English forth, so it continued to carry them back to their former station near Cadiz. Chronicle of the civil wars, p. 391.

The whole action (says the earl of Clarendon) was so miraculous, that all men who knew the place, won-

dered that any sober men, with what courage soever endued, would ever have undertaken it; and they could hardly persuade themselves to believe what they had done; whilst the Spaniards comforted themselves with the belief, that they were devils and not men, who had destroyed them in such a manner. So much a strong resolution of bold and courageous men can bring to pass, that no resistance and advantage of ground can disappoint them. And it can hardly be imagined how small loss the English sustained in this unparalleled action, no one ship being left behind; and the killed and wounded not exceeding two hundred men, when the slaughter on board the Spanish ships was incredible. Hist. of the rebellion, vol. 3. p. 601.

science

science might be attained in less time than was imagined, and despised those rules which had been long in practice, to keep his ship and his men out of danger; which had been held in former times a point of great ability and circumspection, as if the principal art requisite in the captain of a ship had been to be sure to come safe home again. He was the first man who brought the ships to contemn castles on shore, which had been thought ever very formidable, and were discovered by him to make a noise only, and to fright those who could be rarely hurt by them. He was the first that infused that proportion of courage into the seamen, by making them see by experience what mighty things they could do, if they were resolved, and taught them to fight in fire as well as upon water, and though he has been very well imitated and followed, he was the first that gave the example of that kind of naval courage, and bold and resolute achievements."

BLANCHARD, (JAMES) an eminent painter, born at Paris, in the year 1600. He learnt the rudiments of his profession under his uncle Nicholas Boller, but left him at twenty years of age with an intention to travel to Italy. He stopt at Lyons in his way thither, where he stayed for some time, and during his residence here, reaped both profit and improvement. He passed on to Rome where he continued about two years. From thence he went to Venice, where he was so much pleased with the works of Titian, Tintoret, and Paul Veronese, that he resolved to follow their manner; and in this he succeeded so far, that at his return to Paris he soon got into high employment, being generally esteemed for the novelty, beauty and force of his pencil. He painted two galleries at Paris, one belonging to the first president Perault, and the other to Monsieur de Bullion superintendent of the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the cross, and the holy ghost descending. Blanchard was in a likely way of making his fortune in the flower of his age, but a fever and an imposthume in the lungs, carried him off, in his 38th year. Of all the French painters Blanchard was esteemed the best colourist, having studied this part of painting with great care in the Venetian school. There are few grand compositions of his; but what he has left of this kind shew he had great genius. He was mostly taken up with Madonas, which prevented his employing himself in subjects of greater extent.

See Piles' Lives of the Painters.

De Piles
Lives of the
painters.

BLOEMART, a painter, born at Gorcum, in Holland, in the year 1567. His father was an architect, who retired from the Low Countries during the disturbances there, to Utrecht, whither his son followed him, and here it was that Abraham learnt his first principles of his profession. He was never so lucky however as to be under any able master. He formed a manner to himself as nature and his genius directed him. It was easy, graceful, and universal: He understood the *Claro Obscuro*. The folds of his draperies were large and had a good effect, but his manner of designing had too much of his own country in it. There were a vast number of prints graved after his works. He died at fourscore years of age, anno 1647.

Bayle.

Moreri.

BLONDEL, (**DAVID**) a Protestant minister, famous for his knowledge in ecclesiastical and civil history, born at Chalons, in Champagne. He was admitted minister at a synod of the Isle of France, in 1614. A few years afterwards he began to write in defence of protestantism, for in 1619 he published a treatise intitled, "*Modeste declaration de la sincerité & verité des Eglises reformées de France.*" This was an answer to several of the Catholic writers, especially to the bishop of Luffon, so well known afterwards under the title of cardinal Richelieu. From this time he was considered as a person of great hopes. He was secretary more than twenty times in the synods of the Isle of France, and was deputed four times successively to the national synods. That of Castres employed him to write in defence of the Protestants. The national synod of Charenton appointed him honorary professor in 1645, with a proper salary, which had never been done to any body before. He wrote several pieces, but what gained him most favour amongst the protestants are the following; his explications on the Eucharist; his work, entitled, *De la Primaute d'Eglise*; his *Pseudo Isidorus* and *Turrianus Vapulantes*; his treatise of the Sybils; and his piece, *De Episcopis et Presbyteris*. Some of his party however were dissatisfied with him for engaging in disputes relating to civil history, which he did in his work *De Formula regnante Christo*. Some were also offended at the book he published, to shew what's related about Pope Joan to be a ridiculous fable.

Upon the death of Vossius he was invited to succeed him in the history professorship in the college of Amsterdam. He accordingly went thither in 1650, where he continued his studies with great assiduity. This intense application,
and

and the air of the country not agreeing with him, greatly impaired his health and deprived him of his sight. In this condition he is said to have dictated two volumes in folio, on the genealogy of the kings of France against Chifflet, a work which we are told he undertook at the desire of chancellor Sequier. He had like to have come into trouble in Holland, from the malice of some persons who endeavoured to render him suspected of Arminianism, and who inveighed against him for the *Considerations Religieuses et Politiques*, which he published during the war betwixt Cromwell and the Hollanders.

He died April 6, 1655, aged sixty-four years.

BLONDEL, (FRANCIS) professor of physick in the university of Paris, a man of great learning, but his knowledge was thought to be too obscure and indigested. He was a great enemy to chymistry and antimony, and never ceased to harraßs the faculty with troubles and divisions. Mr. Lami thus characterises this physician. “ He is one of our oldest
“ doctors, (says he) and passés for a learned man with some.
“ He has read a great deal, has a very happy memory. He
“ is very able to decide how a greek word should be read in
“ Hippocrates and Galen. He idolizes them in such a manner that he will hear of nothing but what they have said;
“ and the old errors are more to his taste than the new
“ truths. He knows very well the names of plants and understands them as the gardeners do. He knows the virtues of them after the Galenic manner. He measures
“ their degrees of cold and heat, with a justness that surprizes
“ every body. He cultivates several with a great deal of
“ care. He has so great an aversion to chymistry, that he
“ cannot hear a single term of it, without crying out. He
“ has a very great inclination to teach without any interest
“ and without being obliged to it. I assure you I have seen
“ him take the pains to come every day from the gate of
“ St. Dennis to our schools only for one scholar, who afterwards left him, because he was not learned enough to
“ understand him, and because the Hebrew and Greek, of
“ which his discourses were full, were languages very little,
“ if at all known to him. It is true that this gentleman is
“ very curious in etymologies, and endeavours to gather into
“ his treatises all that he has ever read. Thus in a book
“ which he wrote on vomiting and emetic medicines, he
“ gave a preface on chemistry, and to discover the author of
“ it, he went up as high as the deluge, and enquired, whether
“ Tubal

The 4th letter prefixed to his Discours Anatomiques.

“Tubal Cain was the inventor of it, because it is said of him in the fourth chapter of Genesis, that he was a worker in copper and iron.” M. Devize has also spoken unfavourably of Blondel in the account he gives of his death for the month of September 1682. Blondel promised the public several treatises, but it seems to be doubted whether any of them were ever published.

BLONDEL, (FRANCIS) Regius professor of mathematics and architecture, a man of great fame for the skill he acquired in his profession. He was governor to Lewis-Henry de Lomeny, count de Brienne, whom he accompanied in his travels from July 1652 to November 1655. He wrote a Latin account of them, which was printed twice, in 1660 and 1662. He had several honourable employments both in the army and navy. He was also entrusted with the management of some negotiations with foreign princes, and at length arrived at the dignity of marshal de camp, and counsellor of state. He had the honour to be appointed mathematical preceptor to the Dauphin. It was he who drew the design of the new gates since the Dutch war in 1672, and he wrote some of the inscriptions on them, for he was no less versed in the knowledge of the belles lettres than in that of geometry, as may be seen by the comparison he published between Pindar and Horace. He was director of the academy of architecture, and a member of the royal academy of sciences. He died February the first, 1686. He has left several treatises (A).

(A) 1. Notes on the architecture of Savoy.

2. A course of architecture, in 3 vols. in folio.

3. The art of throwing bombs.

4. The history of the Roman calendar.

5. A new manner of fortifying places.

BLONDUS, (FLAVIUS) born at Forli in Italy, in 1388. He was secretary to Pope Eugenius IV. and continued in this employment under Eugenius' successors to Pope Pius II. under whose pontificate he died June 4, 1463. He composed several works, the most famous of which is, his history from the year 400 to 1440 (A).

Vossius de
histor. Lat.

(A) Besides his history he wrote the following works:

1. Romæ triumphantis, libri decem.

2. Romæ instauratæ, libri tres.

3. Italici illustratæ, libri octo;

4. Historiarum Romanarum, decades tres.

5. De origine et de gestis Venetorum.

BLOUNT,

BLOUNT, (THOMAS) a learned English writer of the seventeenth century, born at Bordesley, in Worcestershire. He had not the advantage of a university education, but by strength of genius and great application, made a considerable progress in literature. Upon the breaking out of the popish plot in the reign of king Charles II. being much alarmed on account of his being a zealous Roman catholic, he contracted a palsy, as he informed Mr. Wood in his last letter to him, dated April the 28th, 1679, adding, that he had then quitted all books, except those of devotion. On the 26th of December following he died at Orleton, in the sixty-first year of his age, and was interred in the church there, and had soon after a monument erected to him by his relict, Anne, daughter of Edmund Church, of Malden, in Essex (A).

Wood's A-then. Oxon. vol. 1. col. 73, 74. 2d edit. Lond. 1721.

(A) His works are as follows :

1. The academy of eloquence, containing a compleat English rhetoric. There were several editions of it,

2. Glossographica, or a dictionary interpreting such hard words, whether Hebrew, Greek, Latin, Italian, &c. that are now used in our refined English tongue, &c. London 1656, published in octavo; and several times after with additions and amendments, &c.

3. The lamps of the law, and the light of the Gospel; or the titles of some late spiritual, polemical, and metaphysical new books. London 1658, in octavo. Written in imitation of Sir John Berkenhead's Paul's church-yard, and published under the name of 'Grafs and Hay withers.'

4. Boscobel; or the history of his majesty's escape after the battle of Worcester, September the third, 1651. London 1660, in octavo. The third edition was printed at London 1680.

5. The Catholick almanack for 1661, 62, 63, &c. But this not selling so well as John Booker's almanack, he wrote

6. Booker refuted, or animadversions on Booker's Telecopium. Ura-

nicum, or Ephemeris, 1665, which is very erroneous, &c. London 1665, in 4to. in one sheet, being assisted in it by Jo. Sargeant and Jo. Austen.

7. A Law dictionary, interpreting such difficult and obscure words and terms, as are found either in our common or statute, ancient or modern, laws. London 1671, folio, and again there in 1691, with some corrections, and the addition of above five hundred words.

8. Animadversions upon Sir Richard Baker's chronicle, and its continuation, &c. Oxon. 1672, in octavo.

9. A world of errors discovered in the new world of worlds, &c. London 1673, folio. This censure is directed against Edward Philip's new world of English words, &c.

10. Fragmenta Antiquitatis, antient tenures of land, and jocular customs of some.

11. Boscobel, &c. the second part. London 1681, in 8vo. To which is added, Claustrum regale referatam, or the king's concealment at Trent, in Somersetshire, published by Mrs. Anne Windham of Trent.

Wood's A-
then, Oxon.

Voyage to
the Levant,
p. 23.

Ibid. 35.

BLOUNT, (SIR HENRY) an English writer, born December 15, 1602, at his father's seat at Tittenhanger in Hertfordshire. He was educated at the free-school of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616, and enter'd a gentleman commoner, being not then quite fourteen years of age. He was a youth of a cheerful disposition and had a strong taste for classical learning. He had such a sprightly wit, so easy an address, and was so entertaining in conversation that he became universally beloved, and was esteemed as promising a genius as any in the university. In 1618 he took his degree of bachelor of arts, and soon after left Oxford. Thence he went to Gray's Inn, where for some time he applied himself to the study of the law, and in the spring of the 1634, set out on his travels. After having visited France, Spain, Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he resolved to accompany to the Turkish dominions. He accordingly embarked, on the 7th of May 1634, on board a Venetian galley, for Spalatro, and thence continued his journey by land to Constantinople. His stay at Constantinople was short, for he went from thence to Grand Cairo; and after having been abroad two years, he returned to England, where, in 1636, he printed an account of his travels. This work went through several editions. The title of the 8th runs thus, "A voyage into the Levant, being a brief relation of a journey performed from England by the way of Venice, into Dalmatia, Sclavonia, Bosnia, Hungary, Macedonia, Thessaly, Thrace, Rhodes, and Egypt, into Grand Cairo, with particular observations concerning the modern condition of the Turks and other people under that empire." In this account the author tells us that when he was at Constantinople he lived in a family which had resided there five and twenty years, and which informed him of many things, particularly as to the number of Mescheetoes, that is, chapels and churches, what seems to be incredible, that they were five and thirty thousand, the noted streets four and twenty thousand, and that some of these he found two miles in length, that every one of them is locked up in the night, with a door at each end, and guarded by a musqueteer, whereby robberies and other disorders are prevented. The Turks are generally great believers in predestination, whereof he relates two remarkable instances: One was at Rhodes, "Where just as we enter'd the port (says he) a French lacquey of our company died with a great plague sore. The Turks in the ship were so

" far

“ far from fear at his death, that within half an hour after
 “ his removal they slept on his blanket, which when I ad-
 “ vised them not to do, they pointed upon their foreheads,
 “ telling me it was written there at their birth when they
 “ should die.” The other was in his journey to Adrianople,
 in Thrace. “ The janizary, myself, and one more (conti-
 nues he) being in a coach, we passed by a soldier, who
 “ lying along, with his horse by, could hardly speak so much
 “ as to intreat us to take him into our coach : The janizary
 “ made our companion ride his horse, taking the man in,
 “ whose breast being open and full of plague tokens, I
 “ would not have had him received, but he in like manner
 “ pointing to his own forehead and mine, told me we could
 “ not take hurt unless it were written there, and that then
 “ we could not avoid it.”

In 1638, his father died, and left him the seat of Blount's hall, in Staffordshire, with a considerable fortune. On the twenty first of March, in the succeeding year, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majesty to several places, was present at the battle of Edgehill; and at this juncture he is supposed to have had the care of the young princes. He afterwards quitted his majesty's service, and returned to London, where he was called to an account for adhering to the king, but he fully excused himself, alledging his duty on account of his post. In 1651, he was named by the parliament in a committee of twenty persons, for inspecting the practice of the law, and remedying its abuses, and about this time he showed himself very active against the payment of tythes, being desirous to have reduced the income of parish ministers to one hundred pounds a year. He also sat with Dr. Richard Zouch, Dr. William Clarke, Dr. William Turner, civilians, and several other eminent persons in the court of king's (then called the upper) bench, in Westminster hall, on the fifth of July 1654, by virtue of a commission from Oliver Cromwell, for trying Doni Pantalion Saa, brother to the Portuguese ambassador, for murder. November 1, 1655, he was appointed one of the twenty-one commissioners to consider of the trade and navigation of the commonwealth.

Wood's A-
then. Oxon.

But notwithstanding he complied with the forms of government set up between 1650 and 1660; yet still he seems to have been esteemed a friend to the royal family, for he was received into favour and confidence on the king's restoration, and appointed high sheriff of the county of Hertford,

Chauncey's
Hertford-
shire, p. 102.

in 1661. From this time he lived as a private gentleman, satisfied with the honours he had acquired, and the estate he possessed, and after having passed upwards of twenty years in this manner, died on the ninth of October, 1682, and was interred in the family vault at Ridge, in Hertfordshire. As to the character of Sir Henry Blount, Mr. Wood tells us, he was esteemed by those that knew him, a gentleman of a very clear judgment, great experience and much contemplation (though not of much reading,) and of great foresight into government. He was also a person of admirable conversation, and in his younger years was a great banterer, which in his elder he disused.

Baronetage
of England,
vol. 3. p.
672.

BLOUNT, (SIR THOMAS POPE) an eminent English writer, son of the preceding Sir Henry Blount, born at Upper Holloway, in the county of Middlesex, Sept. 12, 1649. King Charles II. conferred upon him the degree of a baronet, by a patent, dated Jan. 27, 1679, in the thirtieth year of his majesty's reign, and in the life-time of Sir Henry Blount his father. He was elected burghers for St. Alban's, in Hertfordshire, in the parliaments for the thirtieth and thirty-first year of king Charles II. and was knight of the shire in three parliaments after the revolution, having also the honour to be appointed commissioner of accounts for the three last years of his life, by the house of commons. He always distinguished himself as a lover of liberty. He was a man of great learning, being well versed in the best writers in all ages and in all sciences. This he gave a proof of in his famous work, "*Censura celebriorum authorum*," &c (A). His capacity for writing on a variety of important and entertaining subjects appears from his essays (B). His extensive knowledge

(A) The entire title of this runs thus in the original edition, printed at London, in 1690, folio. "*Censura celebriorum authorum, sive tractatus in quo varia virorum doctorum de clarissimis cujusque, feculi scriptoribus judicia traduntur. Unde facillimo negotio lector dignoscere queat, quid in singulis quibusque istorum authorum maxime memorabile sit, & quoniam in pretio apud eruditos semper habiti fuerint. Omnia in studioforum gratiam collegit, & in ordinem digessit secundum seriem temporis quo ipsi authores floruerunt, Tho-*

mas Pope Blount, Anglo Britan- nus baronetus.

(B) His essays are in number seven, on the following subjects.

1. That interest governs the world, and that popery is nothing but priestcraft, or an invention of the priests to get money.

2. The great mischief and prejudice of learning, and that a wise man ought to be preferred before a man of learning.

3. Of education and custom; the great influence it hath upon most men; but that a good education is not always effectual.

ledge is farther displayed in another learned piece of his, on natural history (c). He wrote also a work on poetry, *De re poetica*, or Remarks upon poetry; with characters and censures of the most considerable poets, whether ancient or modern, extracted out of the best and choicest critics. It is dedicated to John earl of Mulgrave. After having acquired great honour in his several publick characters with esteem and friendship in private life, he quietly ended his days at Tittenhanger, June 30, 1697, in the forty-eighth year of his age, and was buried the eighth of July following, in the vault of his family, at Ridge, in Hertfordshire.

4. Of the ancients, and the respect that is due unto them; that we should not too much enslave ourselves to their opinions.

5. Whether the men of this present age are any way inferior to those of former ages, either in respect of virtue, learning, or long life.

6. Of passion, and whether the passions are an advantage or disadvantage to men.

7. The variety of opinions, whence it proceeds; the uncertainty of human knowledge.

(c) The title of the book runs thus, "A natural history, containing many, not common observations, extracted out of the best modern writers."

BLOUNT, (CHARLES) younger son of Sir Henry Blount, and brother to Sir Thomas Pope Blount before mentioned, an eminent writer also, born at his grandfather's seat at Upper Holloway, in the county of Middlesex, April 27, 1654. He had an excellent capacity, which was properly cultivated by his father, who took upon himself the direction of his studies, so that under such an instructor, Charles quickly acquired an extraordinary skill in the arts and sciences. In 1679, he published his *Anima Mundi*, which gave great offence to some people, and complaint was made thereof to Dr. Compton, then lord bishop of London (A). Mr. Blount was a strenuous advocate for liberty, and this he gave testimony of in a pamphlet on the popish plot, and the fear of a popish successor. This treatise is subscribed Junius

Mr. Blount's life prefixed to his works.

(A) The title of this work at large is, "Anima mundi; or, an historical narration of the opinions of the ancients concerning man's soul after this life, according to unenlightened nature." Several answers were written to it, but the most solid refutation of the principles therein contained is to be met with in the works of a learned divine, who considered it only occasionally, and in conjunction with abundance of pieces of the same kind. See Nichols's conference with a Theist, vol. 2. part 5.

Brutus (B). In 1680, he printed his work which render'd him most known to the world, *The life of Appollonius Tyaneus*, which was soon after suppressed, it being an attack against revealed religion (c). The same year he published his *Diana of the Ephesians*, which gave also great offence, for under colour of exposing superstition, he has struck at revelation (D). In 1684, he published a kind of introduction to polite literature.

Wood's A-
then. Oxon.
vol. 2. col.
713.

Mr. Blount was a warm friend to the revolution; he gave a strong testimony of his attachment to his principles, and his love of freedom, in a treatise he wrote in defence of the liberty of the press; wherein he shews, that all restraints thereon, can have no other tendency than to establish superstition and tyranny, by abusing the spirits of mankind, and injuring the human understanding. The warmth of Mr. Blount's temper, his affection for king William, and his strong desire to see things settled according to his wishes, led him to write

(a) The title of the pamphlet at large runs thus: "An appeal from the country to the city for the preservation of his majesty's person, liberty, property, and the protestant religion." It opens with a panegyric upon the city of London; in order to shew, that upon their conduct the safety of the whole nation depended; that the eyes of the whole people of England were upon them, and therefore it became them to justify by their behaviour the indulgence shewn them by providence in raising them to so great a height, and the confidence reposed in them by their fellow subjects, who unanimously considered them as the champions of their liberty, by whose conduct and courage they must be preserved, or by whose timidity and ill-timed caution they must fall. Take this altogether in point of method and matter, says the author of the *Biographia Britannica*, considering the scheme upon which the author writes, the circumstances under which he wrote, and the dexterity with which he introduced topics, that at this time one would have thought no man who had any regard to his own safety, and had so considerable a property to

lose, would have ventured to mention; I say, taking in all these considerations, one may safely affirm that very few, if any one pamphlet in our language, is better wrote in every respect than this, more especially as it is short, comprehensive, and equally calculated for the use of the learned, and of common readers.

(c) The title of it ran thus, "The two first books of Philostratus, concerning the life of Appollonius Tyaneus, written originally in Greek, with philological notes upon each chapter." This book, which is a thin folio, was published in 1680, and it was chiefly the notes that gave offence, said to have been taken from the manuscript writings of the famous lord Herbert, of Cherbury. Bayle in the article Appollonius.

(b) The title of this treatise at large runs thus, "Great is Diana of the Ephesians, or the original of idolatry, together with the political institution of the Gentiles' sacrifices." The following motto is prefixed.

Cum scis ipse, nocens, moritur cur
victima pro te?
Stultitia est morte alterius sperare
salutem.

a pamphlet, in which he asserted king William and queen Mary to be conquerors. This piece gave such offence, that it was condemned to be burnt, by both houses of parliament (E). After the death of his wife, Mr. Blount became enamoured of her sister, a lady of great beauty, wit, and virtue, who is said not to have been insensible on her side, but scrupulous only as to marrying him after her sister. He wrote a letter on this subject, wherein he states the case as of a third person, and treats it with great learning and address. It is also said that he applied to the archbishop of Canterbury, and other divines, who having decided against his opinion, and the lady thereupon growing inflexible, it threw him into a fit of despair, which ended in a frenzy, so that he shot himself: The wound, however, did not prove immediately mortal, he lived after it some days, and died in the month of August, 1693, and was interred with his family, in the church of Ridge, in Hertfordshire. After his decease, many of his private letters were published, in a work called, *The oracles of reason*, by Mr. Gildon. These oracles of reason were afterwards printed with several of our author's pieces, under the title of *The miscellaneous works of Charles Blount, Esq.*

Complete
history of
England,
vol. 3. p.
657.

Wood's A-
then. Oxon.
vol. 2. col.
713.

(2) The title of this at large runs thus, "King William and Queen Mary conquerors; or, A discourse endeavouring to prove, that their majesties have on their side, against the late king, the principal reasons that make conquest a good title: shewing also how this is consistent with that declaration of parliament, king James abdicated the government, &c. Written with an especial regard to such as have hitherto refused the oath, and yet allow of the title of conquest when consequent to a just war."

BOCCACE, (JOHN) a polite and learned writer, born at Certaldo, in Tuscany, in the year 1313. His father designed him for trade, and placed him with a merchant of Florence, who took him to Paris. Boccace lived with him six years, and was much in his favour; but being at length tired of this business, and having declared his aversion to it, he was sent to study the canon law. He disliked this also, his great passion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to suppress his natural inclination. However he could not wholly disengage himself from the law, till after his father's death; but as soon as this happened, he utterly renounced his former occupations, and gave himself wholly up to poetry. He put himself under the instruction of Petrarch; and sought every where for the most eminent masters; but not having

an income sufficient for his expences, he was reduced to such circumstances, as to stand in need of the bounty of others; he was particularly obliged to Petrarch, who furnished him with money as well as books, and assisted him in many other respects. Boccace was a great admirer of the Greek language: he found means to get Homer translated into Latin for his own use; and procured a professor's chair at Florence, for Leontius Pylatus, in order to explain this poet. The republick of Florence honoured Boccace with the freedom of that city, and employed him in publick affairs, particularly to negotiate the return of Petrarch; but this poet not only refused to return to Florence, but persuaded Boccace also to retire from thence, on account of the factions which prevailed in that republick. Having quitted Florence, he went to several places in Italy, and stopped at last at the court of Naples, where king Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a considerable time at Naples. He also made a long stay in Sicily, where he was in high favour with queen Joan. When the troubles had somewhat abated at Florence, he returned thither, but soon retired from thence to Certaldo, where he spent his time in study. His intense application brought on him a sickness in the stomach, which cut him off in the year 1375. He was buried at Certaldo, in the church of St. James and St. Philip. He left several works, some in Latin, and some in Italian (A): Of all his compositions his Decameron is the most famous: it was received, says M. Bullart, with applause, by all Italy; it likewise was so favourably entertained by foreign nations, that every one would have it in their own tongue; and it was

(A) 1. Anabridgment of the Roman history, from Romulus to the year of Rome 724; with a parallel of the seven kings of Rome, and of the emperors to Nero inclusively. This work was printed at Cologne in 1534, in octavo.

2. The history of illustrious women, printed at Bern in 1539, in folio.

3. The genealogy of the Gods, with a treatise of mountains, seas, rivers, lakes, &c. This work was printed at Basil in 1532, in folio, with the notes of James Mycillus.

4. Of the fortunes of illustrious men. This work begins at Adam, and ends at John king of France, taken prisoner by the English in 1356. It was printed at Paris, in folio, by John Thievri of Beauvais.

He wrote the following pieces in the Italian language.

1. Il Philocalo.
2. La Fiammeita.
3. L'Ameto.
4. Il labirinto d'Amore.
5. La Vita di Dante.
6. Il Decameron.

ought after so much the more eagerly, as pains were taken to suppress it, his stories being too licentious and satyrical on the monks. Boccace published them in 1348, at a time when the city of Florence was made desolate, and almost a desert by a cruel plague. It may be reckoned among the finest of his writings, composed for entertainment. Petrarch found so many charms in this composition, that he was at the pains to translate it into Latin, for his own satisfaction.

BOCCALINI, (TRAJAN) a satyrical wit, born at Rome, about the beginning of the 17th century. The method he took to indulge his turn for satyr was by feigning that Apollo holding his courts on Parnassus, heard the complaints of the whole world, and gave judgment as the case required. He was received into the academies of Italy, where he gained great applause by his political discourses, and his elegant criticisms. The cardinals Borghese and Cajetan having declared themselves his patrons, he published his "Ragguagli di Parnasso," and "Secretaria di Apollo," a continuation thereof. These works of his were so well received by the publick, that the success thereof encouraged him to proceed farther, in his satyrical reflections.

He accordingly printed his *Pietra di Paragone*, wherein he attacks the court of Spain, setting forth their designs against the liberty of Italy, and inveighing particularly against them for the tyranny they exercised in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccacini was frightened and retired to Venice. Some time after he was murdered in a surprizing manner. He lodged with one of his friends, who having got up early one morning left Boccacini a-bed; a minute after four armed men entered his chamber, and gave him so many blows with bags full of sand that they left him for dead; so that his friend returning some time after, found him in so miserable a condition, that he could not utter one word. Great search was made at Venice for the authors of this murder, and though they were never discovered, yet it was universally believed that they were set to work by the court of Spain. Moreri tells us, that Boccacini was composing discourses on Tacitus when he was assassinated; but Mr. Bayle affirms, that they were not only finished at that time, but had gone through two editions at Geneva.

BOCCONI, (SYLVIO) a celebrated natural historian, born at Palermo, in Sicily, the 24th of April, 1633. After he had gone through the usual course of studies, he applied himself chiefly to natural history, in which he made a most surprising progress. He was afterwards ordained priest, and entered into the cistercian order, at which time he changed his christian name Paul into that of Silvio. This new way of life did not in the least divert him from his favourite study, for he pursued it with greater vigour than ever, and travelled not only over Sicily, but likewise visited the isle of Malta, Italy, and the Low Countries, England, France, Germany, Poland, and several other nations. In 1696, he was admitted a member of the academy of the virtuosi in Germany. He was at Padua some time, where he studied under James Pighi, first professor of anatomy there: upon his return to Sicily he retired to a convent of his own order, near Palermo, where he died December the 22d, 1704, being seventy one years of age. He left many curious works (A).

(A) They are as follow.

1. Della Pietra Belzuar Minerale Siciliana, lettera familiare. Printed at Monteleone, in 1669, in 4to.

2. Novitiato alla segretaria lettura grata non meno a principi, che a loro segretarii, per mostrare con facilità è brevità l'arte d'un accorto segretario. Printed at Genoa, in 12mo.

3. Recherches & observations naturelles touchant le Corail, la pierre étoilée, l'embrasement du mount Etna. Paris 1672, in 12mo.

4. Epistola Botanica. Printed at Naples, in 1673, in 4to.

5. Lettre écrite à l'Auteur du Journal des Savans touchant une gemme ou espece de Baume, qui est souverain pour les Bleffures. This is inserted in the journal des Savans of January 20, 1676.

6. Icones & Descriptiones rariorum Plantarum Siciliæ, Melitæ; Galliæ, & Italiæ, quarum unaquæque proprio charactere signata ab aliis ejusdem classis facile distinguitur. Cum præfatione, Robert Morisonii. Oxford 1674, in 4to. with cuts.

7. Osservazioni naturali, ove si contengono Materie Medico-fisiche, & di Botanica. produzioni naturali, Fossorii diversi, Fuochi sotterranei d'Italia, & altre curiosità, disposte in trattati familiari. Bologna 1684, in 8vo.

8. Museo di Fisica di speranza variato di osservazioni naturali, note medicinale, è Ragionamenti, secondo i principii de moderni, con una dissertatione dell'origine, e della prima impressione delle produzioni Marine.

9. Remarks upon several points of natural history, extracted from the Museo di Fisica, printed in High Dutch at Francfort, 1697, in 12mo. This piece contains twenty-four observations extracted from the preceding work.

10. Museo di Pianta rare della Sicilia, Malta, Corsica, Italia, Piemonte, & Germania. Con figure 133. Venice 1697; in 4to.

11. Observatio circa nonnullas plantas marinas imperfectas, uti fucas, Corallinas, Zeophyta, Fungos, & similes, earumque originem.

12. De materia simili Lithomargæ Agricolæ aut Agarico Minerali Ferantis Imperati quæ in cavitate quorundam Saxorum aut silecium in districtu civitatis Rhotomagensis & Portus Gratiæ in Normannia inventur. This piece is inserted in the first and second centuries of the journal abovementioned, and in Mangetus's Bibliotheca Scriptorum Medicorum. Tom. 1.

BOCHART, (SAMUEL) a learned French protestant, born at Roane, in Normandy, in the year 1599. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed in praise of Thomas Dempster, under whom he studied at Paris. He went through a course of philosophy at Sedan, and studied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being dispersed during the civil war. Bochart, however, made but a short stay in England, for about the end of the year 1621 he was at Leyden, where he applied himself to the study of the Arabic under Erpenius.

When Bochart returned to France he was chosen minister of Caen, where he distinguished himself by his publick disputations with father Veron, a very famous controversialist. The dispute was held in the castle of Caen, in presence of a great number of catholicks and protestants. Bochart came off with great honour and reputation, which not a little encreased in the year 1646, upon the publication of his "Phaleg" and "Canaan," which are the titles of the two parts of his *Geographica Sacra*. He acquired also great fame by his "Hierozoicon," printed in London in 1675. This treats de animalibus sacræ scripturæ. The great learning he displayed in his works rendered him esteemed not only amongst those of his own persuasion, but amongst all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her regard and esteem. At his return into France, in 1653, he continued his ordinary exercises, and was one of the members of the academy of Caen, which consisted of all the learned men of that place. He died suddenly, when he was speaking in this academy, on May the 6th, 1667, which gave M. Brieux occasion to make the following epitaph on him.

Scilicet hæc cuique est data fors æquissima, talis
Ut sit mors, qualis vita peracta fuit.

Musarum in gremio qui vixit ab annis,

Musarum in gremio debuit ille mori!

Besides what we have mentioned, he wrote also a treatise on the terrestrial paradise, on the plants and precious stones mentioned in scripture, and some other pieces, but he had not finished any of these before he died. He left also a great number

number of sermons. As many of his dissertations as could be collected were published in the edition of his works, printed in Holland, in 1692.

BOCHIUS, (JOHN) born at Brussels in 1555. He was a good Latin poet, and from thence was styled the Virgil of the Low Countries. He accompanied cardinal Radzivil to Rome, where he studied under Bellarmin. Bochius after having visited most parts of Italy went through Poland, Livonia, Russia and Moscow. In going from Smolensko to Moscow he suffered much from the cold, and his feet were frozen to such a degree that some thought he would be obliged to have them cut off. One of the Czar's surgeon's however undertook to cure him by other remedies; and that these proved effectual might perhaps be owing to the following accident. The quarter of the Livonians, where Bochius resided, having been attacked and plundered, he was obliged to save himself by flight, so that this hurry and exercise at this juncture is thought to have contributed greatly to the effect of the remedies. Upon his return to the Low Countries the duke of Parma made him secretary of Antwerp. He died on the 13th of January, 1609, and the following epitaph was wrote upon him.

Quis situs hic ? Bochius, satis est: nam cætera dicent,
Candor et integritas, ingeniumque viri (A).

(A) He has left the following pieces.

1. De Belgii principatus
2. Parodia Heroica psalmodum Davidicorum.
3. Observationes Physicæ, Ethicæ, Politicæ & Historicæ in Psalmos.

4. Vita Davidis.

5. Orationes.

6. Poemata, &c. His poetical pieces, consisting of epigrams, elegies, &c. were collected together and printed at Cologne, in 1615.

BODIN, (JOHN) a celebrated French lawyer of the 16th century, born at Angers. He studied the law at Toulouse, where he took his degrees, and afterwards read lectures with great applause. He intended to settle at Toulouse as law professor, and in order to ingratiate himself into favour with the Toulousians, he composed his oration, "De instituenda in republica juventute," which he addressed to the people and senate of Toulouse, and recited it publicly in the schools. But he at length preferred the common to the civil law, and quitted the school of Toulouse for the bar of Paris. Not
succeed-

succeeding however in this way he applied himself wholly to composing books, in which he had surprizing success. The first work he published was his Commentary on Oppian's books of hunting, and his Translation of them into Latin verse. In 1566 he published his Method of history, and in 1568 his Discourse on coins, &c. His Republick was printed in folio, in 1576, and afterwards several times in 8vo. The same year appeared his account of the states of Blois. In 1578, he published his Law Tables, intituled, *Juris universi distributio*. The year following he wrote his *Demonomanie des Sorciers*; and a little before his death his "Theatre de la nature universelle." He ordered by his will that his books de imperio, et jurisdictione, et legis actionibus, et decretis, et judiciis, should be burnt, which was accordingly done. Besides what we have mentioned, he wrote also a book by way of dialogue on religions, intituled, "Heptapleron five de abditis rerum sublimium arcanis;" this book however was never published.

The reputation of M. Bodin as a man of wit and learning, induced king Henry III. to desire to see him; and as he was a man extremely agreeable in conversation, his majesty conceived a fondness for him and took delight in his company, but the royal favour was not of long continuance. However he found means to get into the good graces of the duke of Alençon, whom he accompanied to England, where he had the pleasure to find that his books of the Republick were read publicly in the university of Cambridge, and that the English had translated them into Latin from the French original, which induced him afterwards to translate them himself into Latin.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præsidial of this city, and it was perhaps on account of this office, that he was deputed in 1576, by the third state of Vermandois to the states of Blois. He there spoke with great spirit for the rights of the people. In Charles the 9th's time he was the king's solicitor with a commission for the forests of Normandy. He died of the plague at Laon, in 1596.

BODLEY, (SIR THOMAS) from whom the Bodleian library at Oxford takes its name, the eldest son of Mr. John Bodley, born at Exeter the second of March 1544. He was about twelve years of age, when his father removed with his family to Geneva. "My father (says he) in the

Life of Sir
Thomas Bod-
ley, written
by himself,
p. 1, 2.

" time

Reliquiz
Bookeianæ,
published by
J. Hearn.
Lond. 1703,
2vo.

“time of queen Mary, being noted and known to be an enemy to popery, was so cruelly threatened, and so narrowly observed by those that maliced his religion, that, for the safeguard of himself and my mother, who was wholly affected as my father, he knew no way so secure, as to fly into Germany; where after a while he found means to call over my mother, with all his children and family, whom he settled for awhile at Wesel, in Cleveland, (for there then were many English, which had left their country for their conscience, and with quietness enjoyed their meetings and preachings) and from thence we removed to the town of Frankfort, where was in like sort another English congregation. Howbeit we made no long tarryance in either of those two towns, for that my father had resolved to fix his abode in the city of Geneva, where (as far as I remember) the English church consisted of some hundred persons.” The university of Geneva being then newly erected, young Mr. Bodley applied himself to the study of the learned languages under the most celebrated professors. He frequented the public lectures of Chevalerius in the Hebrew tongue, Beroaldus in the Greek, and Calvin and Beza in divinity. Upon the accession of queen Elizabeth in 1558, he returned to England with his father, who settled in London; and soon after was sent to Magdalen college, in Oxford. In 1563 he took the degree of bachelor of arts, and the year following was admitted fellow of Merton college. In 1565 he undertook the reading of a Greek lecture in the hall of that college. In 1566, he took his degree of master of arts, and the same year read natural philosophy in the publick schools. In 1569, he was elected one of the proctors of the university; and, for a considerable time, supplied the place of university orator. In 1576, Mr. Bodley went abroad and spent four years in France, Germany, and Italy. Upon his return he applied himself to the study of history and politicks. In 1583, he was made gentleman usher to queen Elizabeth. About two years afterwards, he was employed in several embassies, to Frederick king of Denmark, Julius duke of Brunswick, William landgrave of Hesse, and other German princes, to engage them in the assistance of the king of Navarre, afterwards Henry IV. of France; and, having discharged that commission, he was sent to king Henry III. at the time when this prince was forced by the duke of Guise to quit Paris. In 1588, he was sent to the Hague, where, according to an agreement between the queen and the States, he was admitted one of the council of state, and took his

Ibid.

Ibid. p. 4.

his place next to count Maurice. In this station he behaved entirely to the satisfaction of his royal mistress. After about five years residence in Holland, he obtained leave to return into England, to settle his private affairs; but was shortly after remanded back to the Hague. At length having finished all his negotiations, he had his final revocation in 1597. After his return, finding his advancement at court obstructed by the jealousies and intrigues of the great men, he retired from the court and all publick business, and never after would accept of any new employment. The same year he set about the noble work of restoring the publick library at Oxford.

Having, in the account of his life, given us the motives of his retiring from court, and chusing a private life, he goes on thus. "Only this I must truly confess of myself, that though I did never yet repent me of those, and some other, my often refusals of honourable offers, in respect of enriching my private estate, yet somewhat more of late I have blamed myself and my nicety that way, for the love that I bear to my reverend mother the university of Oxon, and to the advancement of her good, by such kind of means, as I have since undertaken. For thus I fell to discourse and debate in my mind; that although I might find it fittest for me to keep out of the throng of court contentions, and address my thoughts and deeds to such ends altogether, as I myself could best affect; yet withal I was to think, that my duty towards God, the expectation of the world, and my natural inclination, and very morality did require, that I should not wholly so hide those little abilities that I had, but that in some measure, and in one kind or other, I should do the true part of a profitable member of the state. Whereupon examining exactly for the rest of my life what course I might take, and having sought (as I thought) all the ways to the wood, to select the most proper, I concluded at the last to set up my staff at the library door in Oxon, being thoroughly persuaded, that in my solitude and surcease from the commonwealth affairs, I could not busy myself to better purpose, than by reducing that place (which then in every part lay ruined and waste) to the publick use of students. For the effecting whereof I found myself furnished, in a competent proportion, of such four kinds of aids, as, unless I had them all, there was no hope of good success. For without some kind of knowledge, as well in the learned and modern tongues, as in sundry other sorts of scholastical literature; without some purse ability to go thro' with the charge; without great store of honourable friends, to further the design; and with-

out

out special good leisure to follow such a work, it could but have proved a vain attempt and inconsiderate." Mr. Camden says, this undertaking was a task suited to the dignity of a crowned head.

Wood's hist.
et antiq. u-
niv. Oxon.
l. 2. p. 48.

Mr. Bodley wrote a letter dated London Jan. 23, to Dr. Ravis, dean of Christ Church, then vice chancellor, to be communicated to the university; offering therein, to restore the fabric of the library, and to settle an annual income for the purchase of books, and the support of such officers as might be necessary to take care of it. This letter was received with the greatest satisfaction by the university, and an answer returned, testifying their most grateful acknowledgment and acceptance of his noble offer. Whereupon Mr. Bodley immediately set about the work, and in two years time brought it to a good degree of perfection. He furnished it with a large collection of books, purchased in foreign countries at a great expence, and this collection in a short time became so greatly enlarged by the generous benefactions of several noblemen, bishops, and others, that neither the shelves nor the room could contain them. Whereupon Mr. Bodley offering to make a considerable addition to the building, the motion was readily embraced, and, upon July the 19th, 1610, the first stone of the new foundation was laid with great solemnity, the vice chancellor, doctors, masters of arts, &c. attending in their proper habits, and a speech being made upon the occasion. But Sir Thomas Bodley did not live to see this part of his design compleated, though he left sufficient to do it with some friends in trust; for, as appears by the copy of his will, he bestowed his whole estate, (his debts, legacies, and funeral charges defrayed) to the noble purposes of this foundation. By this means and the help of other benefactions, in procuring which Sir Thomas was very serviceable by his great interest with many eminent persons, the university was enabled to add three other sides to what was already built; whereby was formed a noble quadrangle, and spacious rooms for schools of arts. By Sir Thomas's will two hundred pounds per annum was settled on the library for ever; out of which he appointed near forty pounds to the head librarian, ten pounds for the sub-librarian, and eight for the junior. He drew up likewise a body of excellent statutes for the government of the library (A). In this library

(A) The original copy of the Bodleian library. They provide, them, written by his own hand, 7. That the keeper or librarian, shall be a graduate, without cure of souls, is preserved in the archives of
and

brary is a statute erected to the memory of Sir Thomas Bodley, by the earl of Dorset, chancellor of the university, with the following inscription. THOMAS SACKVILLUS DORSETTIÆ COMES, SUMMUS ANGLIÆ THESAURARIUS, ET HUIUS ACADEMIÆ CANCELLARIUS THOMÆ BODLEIO ÆQUITI AURATO, QUI BIBLIOTHECAM HANC INSTITVIT HONORIS CAUSA PIE POSUIT. The Bodleian library is justly esteemed one of the noblest libraries in the world. King James the first, we are told, when he came to Oxford, in the year 1605, and, among other edifices, took a view of this famous library, at his departure, in imitation of Alexander, broke out into this speech: If I were not a king, I would be an university man; and if it were so that I must be

and unmarried; and that both the electors and elected, shall take an oath, prescribed in the statutes, the election to be made after the same manner as in the choice of proctors.

2. The librarian's office is to keep the great register book, in which are enrolled the names and gifts of all benefactors to the library; to preserve the disposition of the whole, and to range all books that shall be given under their proper classes; and to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, such days and times only excepted as are specified in the statutes.

3. To prevent accidents from fire, neither the keeper nor any person frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of persons, desiring them to be used in sight, and restored before such persons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In case of sickness or other necessary avocation, the keeper may be allowed a deputy, who must be a graduate, and take the same oath as the keeper did at his admission. He is allowed likewise an assistant in his office, and an inferior attendant (usually some poor scholar) to keep the library clean. 6. The revenue settled for the maintenance of the library, &c. to be lodged in the university chest, and managed by the

vice chancellor and proctors for the time being. 7. None to enjoy the freedom of study there, but only doctors and licentiates of the three faculties, bachelors of divinity, masters of arts, bachelors of physick and law, and bachelors of arts of two years standing; also lords, and the sons of members of parliament, and those who become benefactors to the library; and all such before admission to such privilege, to take an oath prescribed in the statutes. 8. Any graduate or other person who shall be convicted of dismembering or purloining, or altering any word or passage of any book or books, to be publicly degraded, and expelled the university. 9. Eight overseers or visitors of the library are appointed, viz. the vice chancellor and proctors, the three professors of divinity, law, and physick, and the two regius professors of Hebrew and Greek, who are to inspect the state both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and on the visitation day, forty shillings is allowed to be expended on a dinner or supper for the visitors, and gloves to be presented them by a beadle, viz. seven pair of ten shillings the pair, to the five professors and two proctors, and one pair of twenty shillings price, to the vice chancellor, besides forty shillings in money to each of the proctors, and twenty nobles to the vice chancellor.

Isaac Ware
Rex Platon-
icus.

a prisoner, if I might have my wish, I would have no other prison than that library, and be chained together with so many good authors.

King James, upon his accession to the throne, had conferred the honour of knighthood on Mr. Bodley. He died the 28th of January, 1612, and was buried with great solemnity at the upper end of Merton college choir; over him is erected a monument of black and white marble, on which is placed his effigies, in a scholar's gown, surrounded with books; and at the four corners stand grammar, rhetoric, music, and arithmetic. On each hand of his effigies stands an angel, that on the left holds out to him a crown, and that on the right a book open, in which are these words; *Non delebo nomen ejus de libro vitæ*; I will not blot his name out of the book of life. Underneath is the figure of a woman, sitting before the stairs of the old library, holding in one hand a key, and in the other a book, wherein the greatest part of the alphabet appears; and behind are seen three small books shut, inscribed with the names of Priscianus, Diomedes, and Donatus. Beneath all are engraven these words: *Memoriæ Thomæ Bodley militis, publicæ bibliothecæ fundatoris sacrum, obiit Jan. 28, 1612.*

An annual speech in praise of Sir Thomas is still made at Oxford, on the 8th of November, at which time the visitation of the library is made.

So he writes
his name.

BOEHMEN, (JACOB) the Teutonic philosopher, a noted visionary of the seventeenth century, was born in a village of Germany, near Grolitz, in the year 1575. His education was suitable to the circumstances and views of his parents, who designing him for a mechanic trade, took him from school as soon as he had learned to read and write, and put him apprentice to a shoemaker; he first began to use that occupation as a master at Grolitz, in 1594, and getting into such business as enabled him to support a family, he entered, after some time, into matrimony, and had several children.

In the mean time being framed by nature with a religious turn of mind, he was a constant frequenter of sermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to satisfy himself about the differences and controversies in religion, he grew very uneasy, till happening one day to hear from the pulpit that speech of our Saviour, *Your heavenly Father will give the holy spirit to them that ask it*; he was presently so struck therewith, that from this moment he never ceased asking, seeking, and knock-
ing

ing that he might know the truth. Whereupon, as he tells us himself, by the divine drawing and will he was in spirit rapt into the holy Sabbath, where he remained seven whole days in the highest joy, by his own confession: after which, coming to himself, he laid aside all the follies of youth, and was driven by divine zeal earnestly to reprehend impudent, scandalous, and blasphemous speeches, and in all his actions forbore the least appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade till the beginning of the sixteenth century, when in the year 1600 he was a second time possessed with a divine light, and by the sight of a sudden object was brought to the inward ground or center of the hidden nature; yet somewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the signatures, figures, or shapes of all created things very clearly and manifestly laid open, whereupon he was taken with exceeding joy, yet held his peace, in silence praising God.

In various parts of his writings.

Buttenyears after, in 1610, thro' the overshadowing of the holy spirit, he was a third time touched by God, and renewed, and became so enlightened, that left so great grace bestowed upon him should slip out of his memory, and he resist his God, he began to write privately for his own use (without the help of any books, except the holy scripture) the truths, which had been thus revealed to him. In this spirit he first published his treatise, intitled, *Aurora, or the rising of the sun*, in 1612. This book was immediately carried to the magistrates of Gœrlitz, by George Richter, dean of the ministers of that place, who complained of its containing a great many of the errors of Paracelsus and Wigelius; for Bœhmen had amused himself with chymistry in his youth. The magistrates suppressed the piece as much as possible, and commanded the author to write no more, observing to him, that such employment was properly the business of the clergy, and did not belong to his profession and condition.

Or rather Gregory Richter. See the notes at No. 23.

Thus rebuked he remained silent for seven years, but finding that the director of the electoral-laboratory had recommended him to a great many persons of the court as a good chemist, he lifted up his head and boldly opposed Richter, and taking up his pen again was resolved to redeem the time he had lost; insomuch that in the remaining five years of his life he wrote above twenty books, the last of which, intitled, *A table of his principles, or a key of his writings*, was published in 1624; and he did not long survive it. For betimes in the morning on the 18th of November, that year, he called one of his sons, and asked him "if he also heard that ex-

cellent music," to which being answered in the negative, he ordered the door to be set open that the music might be the better heard. He asked afterwards, what a clock it was, and being told it had struck two, he said "It is not yet my time, my time is three hours hence." In the interim he was heard to speak these words, "O thou strong God of hosts deliver me according to thy will. O thou crucified Lord Jesus have mercy upon me, and receive me into thy kingdom." When it was near six o'clock, he took his leave of his wife and sons, and blessed them, and said, "Now I go hence into paradise;" then bidding his son turn him, he immediately expired his last breath in a deep sigh.

His life prefixed to his answer to the 40 questions of the soul, &c.

Micrelius's hist. eccles. p. 1449. et seq. edit. 1699.

A great number of persons have been inveigled by the visions of this fanatic; among others the famous Quirinus Kahlman may be reckoned the principal of his followers in Germany, who says, he had learned more being alone in his study, from Boehmen, than he could have learned from all the wise men of that age together, and that we may not be in the dark as to what sort of knowledge this was, he acquaints us, that amidst an infinite number of visions it happened, that being snatched out of his study, he saw thousands of thousands of lights rising round about him. But our author is better known among ourselves where he has hundreds of admirers (A), and no wonder, since, as Dr. Henry Moore observes, the sect of the quakers have borrowed a great many of their doctrines from our Teutonic philosopher, of whom we shall venture to say, from a perusal of some of his writings, that he possessed the grand arcanum of myste-rizing plain truths, by an inextricably ænigmatical expression (B).

In his treatise addressed to the quakers.

Khuetman in Bohemo sedivivo. c. 12. & in præfatione.

BOER-

(A) Among the rest the famous Mr. William Law, author of Christian Perfection, &c. stands characterized as a principal one. See preface to the Divine Legation of Moses, &c. Edit. 1758.

(B) As his books have been all translated into English, and are much enquired after, we shall give a list of them as follows.

1. Aurora, or the rising of the sun. 1612.

2. Of the three principles, together with an appendix of the threefold life of man. 1619.

3. Of the threefold life of man. 1620.

4. An answer to the forty questions of the soul, propounded by Dr. Walter, etc. ibid.

5. Three books: the first of the incarnation of Jesus Christ; the second,

of the suffering, death, and resurrection of Christ; the third, of the tree of faith. ibid.

6. Of six parts. ibid.

7. Of the heavenly and earthly mysterium. ibid.

8. Of the last times, to P. K. ibid.

9. De signatura rerum, or the signature of all things. 1621.

10. A consolatory book of the four complexions. ibid.

11. An apology to Balthazar Tilken, in two parts. ibid.

12. A consideration upon Esaias Steefel's book. ibid.

13. Of true repentance. 1622.

14. Of true resignation.

15. Of regeneration. ibid.

16. Of predestination and election of God; at the end of which is a treatise, entitled,

17. A short compendium of repentance, 1623.
 18. The *mysterium magnum* upon Genesis, *ibid.*
 19. A table of the principles, or key of his writings, to G. F. and J. H.
 20. Of the supersensual life, *ibid.*
 21. Of the two testaments of Christ, viz. baptism and the supper of the Lord, *ibid.*
 22. A dialogue between the enlightened and unenlightened soul. *ibid.*
 23. An apology upon the book of true repentance, directed against a pamphlet of the principal minister of Gortitz, called Gregory Rickter. *ib.*
 24. An epitome of the *mysterium magnum*, *ibid.*
 25. A table of the divine manifestation, or an exposition of the threefold world, to J. S. V. S. and A. V. F. *ibid.*
- The following are without date.
26. Of the errors of the sects of Ezekiel Meths, to A. P. A. or an apology to Esaias Stæfel.
 27. Of the last judgment.
 28. Certain letters to diverse persons written at diverse times, with certain keys for some hidden words.
- Besides these our author left unfinished,
29. A little book of divine contemplation.
 30. A book of one hundred and seventy-seven theosophick questions.
 31. The holy weeks, or the prayer book.

BOERHAAVE, (HERMAN) one of the most celebrated physicians that this, or perhaps any age has ever produced, professor of physick in the university of Leyden, born the 31st of December, 1668, at Voorhout, a small village in Holland, about two miles distant from the Harlem gate of the city of Leyden. His father intended him for divinity, and with this view he himself initiated him in grammar, according to the method of Vossius, and proceeded with him from the colloquies of Erasmus to Terence, the Greek testament, and universal history. About the twelfth year of his age Herman was afflicted with a malignant ulcer in his left thigh, which seemed to baffle all the art of surgery, and occasioned such excessive pain; as greatly interrupted his studies for five years together; but at length, after all the vain efforts of physicians, he himself, by fomenting it with salt and wine, effected a cure, and thereupon conceived his first thoughts of studying physick. In 1682, he was sent to Leyden, and put under Mr. Wynschoten, master of the publick school, and at the expiration of the year he got into the sixth and highest class, from whence 'tis customary after six months to be removed to the university. At this juncture his father died, who left a wife and nine children, with but a slender provision, (of whom Herman, though but sixteen, was the eldest). Upon his admission into the university, he was particularly taken notice of by a friend of his father's, Mr. Trigland, one of the professors of divinity, who procured him the patronage of Mr. Daniel van Alphen, burgo-master

An account of his life and writings, by W. Burton, M. D. p. 2.

Commentariolus Boerhaavii, at the end of Dr. Burton's life of our author, sec. 4.

of Leyden; and by the advice of these gentlemen he attended Sengue-d's lectures on logic, the use of the globes, natural philosophy, metaphysics, and ethicks; he likewise attended the learned Jacob Gronovius on Greek and Latin authors, Rychius on Latin classics, rhetoric, chronology, and geography, and Trigland and Scaase on the Hebrew and Chaldean languages, in order to understand the sacred writings in their originals. In 1687, he applied to mathematicks, and found the study so entertaining that, after having gone through geometry and trigonometry, he proceeded to algebra, under Volder. Ibid. p. 8. In the beginning of 1689. This year he gave a specimen of his erudition in an academic oration, proving, "That the doctrine of Epicurus concerning the chief good, was well understood by Cicero;" for this he received the golden medal which usually accompanies a general applause merited by any such probationary exercise.

In 1690, he took a degree in philosophy. In his thesis on this occasion, with great strength of argument, he confuted the systems of Epicurus, Hobbs, and Spinoza. After having laid a solid foundation in all other parts of learning, he proceeded to the study of divinity under the professors, Trigland, Spanheim and Mark; the first gave lectures on Hebrew antiquities; the second on ecclesiastical history, under whom Boerhaave held a publick theological disputation.

Notwithstanding he was thus qualified for entering into holy orders, which according to his father's intention he had hitherto chiefly in view, and that his patrimony was by this time almost wholly exhausted; yet such was his diffidence, he attempted rather by teaching mathematicks, to defray the expence attending the farther prosecution of his theological studies; by which means he not only increased his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendship with John Vanden- Ibid. p. 13. burg, burgo-master of Leyden, by whom he was recommended to the curators, to compare the Vossian manuscripts, (purchased in England for the publick library at Leyden) with the catalogue of sale; which he executed with such accuracy as procured him the esteem of the university, and recommended him in so particular a manner to Mr. Vanden-berg, that this gentleman became ever after solicitous for his advancement; and observing what amazing progress Mr. Boerhaave made in whatever he applied to, persuaded him to join the study of physick to philosophy and theology; as a relaxation therefore from divinity, and in complaisance to this gentleman, he dipt into physic; being duly prepared for

for it by his acquaintance with the learned languages, mathematics, and natural philosophy, and he resolved to take a degree in physic before his ordination. The study of medicine commencing with that of anatomy, he diligently perused Vesalius, Fallopius, and Bartholin, ostentiniest himself dissecting and attending the publick dissections of professor Nuck.

Commentariolus Boerhaavii, sec. 11.

He next applied himself to the fathers of physic, beginning with Hippocrates, and in their chronological order, reading carefully all the Greek and Latin physicians: but soon finding that the later writers to the middle of the fifth century, "were almost wholly indebted to that prince of physicians for whatever was valuable in them, he resumed Hippocrates, to whom alone in this faculty he devoted himself for some time, making excerpts, and digesting them in such a manner, as to render those inestimable remains of antiquity quite familiar to him." He afterwards made himself acquainted with the most authentic modern authors, particularly with Sydenham, whom he usually stiled the immortal Sydenham. He next applied to chemistry, which so captivated him, that he sometimes spent days and nights successively in the study, and processes of this art. He made also a considerable proficiency in botany; not contented with inspecting the plants in the physic garden, he sought others with fatigue in fields, rivers, &c. and sometimes with danger in almost inaccessible places, thoroughly examining what he found, and comparing them with the delineations of authors.

lib. sec. 12.

His progress in physic hitherto was without any assistance from lectures, except those mentioned in anatomy, and a few by professor Drelincourt on the theory; nor had he yet any thoughts of declining the priesthood: amidst mathematical, philosophical, anatomical, chemical and medical researches, he still earnestly pursued divinity. He went to the university of Harderwick in Guelderland, and in July 1693, was created there doctor of physick. Upon his return to Leyden he still persisted in his design of engaging in the ministry, but he found an invincible obstruction to his intention. In a passage boat, where he happened to be, some discourse was accidentally started about the doctrine of Spinoza as subversive of all religion; one of the passengers, who exerted himself most, opposed to this philosopher's pretended mathematical demonstrations, only the loud invective of a blind zeal; whereupon Boerhaave asked him calmly, whether he had ever read the works of the author he decried; the orator was at once struck dumb, and fired with silent resentment; another passenger

passenger whispered the person next him to learn Boerhaave's name, and took it down in his pocket book, and as soon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinofist. Boerhaave finding that such prejudices gained ground, thought it imprudent to risque the refusal of a licence for the pulpit, when he had so fair a prospect of rising by physick. He now therefore applied wholly to physick, and joined practice with reading, and although thus accomplished he had the mortification to see many less deserving come into greater business; nevertheless, though his acquisitions were so small and circumstances so narrow, he persisted with great resolution. In 1701, by the importunity of his friends he was persuaded, on the death of professor Drelincourt, to take the office of lecturer upon the institutes of physic; he delivered an oration the 18th of May, the subject of which was a recommendation of the study of Hippocrates; apprehending that either thro' indolence or arrogance, this founder of physic had been shamefully neglected by those, whose authority was likely to have too great weight with the students of medicine.

Ibid. p. 23. Boerhaave's pupils could not but observe in his lectures on the medical institutions how judiciously he interspersed chemistry, so as to render this art, by his application of it, subservient to the illustration of his lectures. They were so pleased with their preceptor and his doctrine, that they ceased not requesting, till they prevailed with him, to instruct them in chemistry, as well as in the practice of physic. In this he acquitted himself in so extraordinary a manner, that in two years afterwards, in 1703, he was invited to a vacant professorship of medicine by the university of Groningen, which he declined. His patron, Mr. Vandenberg, then president of the burgo-masters of Leyden, and one of the seven curators of the university, represented this invitation and refusal in such a light, that they thought themselves in gratitude obliged to make an augmentation of his annual salary, and to assure him of the first medical professorship that should be vacant. Boerhaave officiated as a professor, with the title of lecturer only, for nine years, when on February 18, 1709, upon the death of Dr. Hotton, the professorship of medicine and botany was conferred on him; his inaugural oration was upon the simplicity of true medical science, wherein, exploding the fallacies and ostentation of alchemistical and metaphysical writers, he reinstates medicine on the ancient foundation of observation, experiments, and deductions naturally resulting from them. In a few years he enriched

riched the physic garden with such a number of plants, that it was found necessary to enlarge it to twice it's original extent. In the year 1714, he arrived to the highest dignity in the university, the rectorship. The same year, August 8, he was constituted professor of the practice of physic, in the room of Bidloo, and twice a week attended the university hospital, not less to the advantage of his pupils, than patients. At the expiration of his rectorship in 1725, he delivered an oration on the method of obtaining certainty in physics. Having here asserted, that we are entirely ignorant of the first principles of things, and that all our knowledge of their qualities is derived either from such experiments, as subject them to our senses, or from consequences by an exact method of reasoning deduced from those experiments, he was thence led to reprehend many of the systems of the philosophers, and in particular that of Des Cartes, the idol of that time. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox cartesian professor of divinity and philosophy at Franeker, who sounded the alarm, that the church was in danger; and that the introduction of scepticism and even Spinozism must be the consequence of undermining the cartesian system by such a profest ignorance of the principles of things: his virulence was carried to such a degree, that the governors of the university thought themselves in honour obliged (notwithstanding Boerhaave's remonstrances to the contrary) to insist upon his retracting his aspersions. He accordingly made a recantation, with offers of further satisfaction: to which Boerhaave generously replied, that the most agreeable satisfaction he could receive was, that so eminent a divine should have no more trouble on his account. In the year 1728, Mr. Boerhaave was elected a member of the academy of sciences at Paris, in the room of count Marfigli, deceased, and in April 30, 1730, he was proposed, by Dr. Mortimer, to the royal society of London, and was chosen a fellow unanimously. In 1718, he succeeded Le Mort in the professorship of chemistry; and September 21, made an oration on this subject, "That chemistry was capable of clearing itself from its own errors." Ibid. p. 36.

About the middle of August 1722, Mr. Boerhaave was taken ill and confined to his bed for six months with exquisite arthritic pains; and from his intense application he suffered another violent illness in 1727; and being threatened with a relapse in the year 1729, he found himself under a necessity of resigning the professorships of botany and chemistry; this gave occasion to his elegant declamation on April 28, in
Q 4
which

which he recounts many fortunate incidents of his life, returns his grateful acknowledgments to those who contributed thereto, and expatiates on the pleasures which attended the prosecution of his botanical and chemical labours.

His eighth and last oration he delivered February 8, 1731, on laying down his rectorship. In this he demonstrates, that "a real attention to nature in observing her dictates, and following her example, is the sole foundation of merit in a physician, and entitles him to the highest honours in his profession; that the art of healing is never more successful, than when directed by nature."

No professor was ever attended in public as well as private lectures by so great a number of students from such different and distant parts, for so many years successively: none heard him without conceiving a veneration for his person, at the same time they expressed their surprize at his prodigious attainments; and it may be justly affirmed, that none in so private a station ever attracted a more universal esteem. He amassed greater wealth than ever any physician in that country from the practice of physic, which was owing as much at least to the frugality of his œconomy, as the largeness of his fees; he was falsely accused of penuriousness, for he was liberal to the distressed, but without ostentation: his manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted. In friendship, (says the writer of his life) he was sincere, constant, and affectionate; he was communicative without conceitedness, and zealous though dispassionate in contending for truth; so unmoved was he by detraction as to say, "the sparks of calumny will be presently extinct of themselves unless you blow them."

p. 54.

He was remarkable for his address towards senior physicians, and his courtesy to the rest. In private conversation he never made his own works or affairs the subject of discourse, and his reply to any question concerning them manifested a regard solely to the benefit of the enquirer, without sounding or seeking his own praise, whilst his good nature often led him to exceed in the praise of other authors. In the administration of justice, as during his rectorship, he had no respect of persons, nor was ever awed into unworthy compliances by the frowns of the great; he was modest without meanness, and steady without rudeness. He neither swerved from justice himself, nor connived at any deviation from it in others. By the veneration of his countenance blended with sweetness, by lenity without softness, and by an acquaintance with the civil law
and

ib. p. 56, &c.

and the law of his country, he was an ornament to magistracy itself; extraordinary was his sagacity in discovering the genius and dispositions of men, as well as their distempers, at first sight, which might contribute to the knowledge he had of mankind, much superior to what is usually attained without travelling, or spending more time in conversation: in teaching he had the faculty of being concise and yet clear, copious and not prolix, adding graceful embellishments to what he delivered. He always retained that innocence and simplicity of manners which usually accompanies greater converse with books than men, without the least of that moroseness, which is the frequent consequence of a secession from society for study. In his youth he was not averse to gaiety; and his natural turn to that polite kind of irony so much admired by the ancients in Socrates. In his lectures he has occasionally excited laughter in the whole audience without the alteration of one muscle in his own face; his action in delivering himself was so expressive, that he was frequently understood by it, when a difference of pronunciation would otherwise have left passages unintelligible to some foreigners; and being without the least affectation, it seemed the gift of nature rather than the acquisition of art. His manner of explaining things, which was simple, methodical, and exact, as well as the dignity of his matter, encouraged the resort of such numbers of foreigners (students in medicine) to that university. He conversed in the English, French, and German languages, and read the Italian and Spanish with great facility, so that few or none of the new discoveries in philosophy or physics, written in those languages, escaped him. The Latin he spoke in lecture or conversation was remarkably easy and intelligible, which together with his action, method, and the aptness of his similes, rendered plain the most abstruse points to the meanest capacities; and his pupils used to remark, that many express treatises upon the various subjects he discussed in his lectures, appear, after him, so superficial, as scarcely to merit their perusal.

In the latter part of his life his chief pleasure was retiring to his country seat, where he had a garden of near eight acres, enriched with all the exotic trees and plants he could possibly procure, that would flourish and live in that climate and soil: so intent was he upon stocking it with the greatest variety, that he stiles a present of American shrub-seeds, "munera auro cariora;" gifts more precious than gold: and that of two cedar trees "regali beare dono," making him happy by a royal benefaction.

In

Commenta-
riolus Boerh.
sec. 19.

In the middle of August 1722, by exposing himself to the morning dews before sun-rising, he was seized with excruciating arthritic pains, which at length terminated in a paralytic disorder, depriving him almost of the sense of feeling, and entirely of the power of moving his limbs, inso-much that he was obliged to lie whole months on his back without attempting to turn himself, because of the acute pain on the least motion. After languishing five months without any relief, by the plentiful use of the express juices of the lactescent, and pappescent plants chiefly, assisted with the serulaceous gums, he wonderfully recovered, and opened his private college again, January 11, 1723.

D. Burton's
life, p. 68.

About the end of 1727, he was attacked by so violent a fever, that he not only with difficulty survived, but suffered much from it ever after; and was obliged to resign the two professorships abovementioned, yet he was not less assiduous in his private labours, till the year 1737, when a difficulty of breathing first seized him, and afterwards gradually increased. In a letter to baron Bassand, recommending his learned friend Dr. Lawson to his acquaintance, he subjoins the following state of his own disposition. "An impostumation of the lungs, which has daily increased for these last three months, almost suffocates me upon the least motion; if it should continue to increase without breaking, I must sink under it; if it should break, the event is still dubious; happen what may, why should I be concerned, since it cannot be but according to the will of the supreme Being, what else should I desire? God be praised. In the mean time, I am not wanting in the use of the most approved remedies in order to mitigate the disease by promoting maturation, no ways anxious about the success of them; I have lived to upwards of sixty eight years, and always chearful. Finding also unusual pulsations of the artery in the right side of the neck, and intermissions of the pulse, he concluded there were poly-pous concretions between the heart and lungs, with a dilatation of the vessels." September the 8th, 1738, he wrote his case to doctor Mortimer, secretary of the Royal Society. About the end of August, for some days there were flattering hopes of his recovery, which soon vanished, and he declined to the 23d of September; when still maintaining a serene composure, as if insensible of any uneasiness, betwixt the hours of four and five in the morning he expired, wanting but three months and eight days of seventy (A).

(A) The following is a list of Dr. self in the preface to his *Elementa Boerhaave's works*, as given by him- *Chemiæ*.

1. Oratio de commendando Studio Hippocratico. An. 1701.
 2. — de usu Ratiocinii mechanici in Medicina. 1703.
 3. — qua repurgatæ Medicinæ facilis asseritur simplicitas. 1709.
 4. — de comparando Certo in Physicis. 1715.
 5. — de Chæmia suæ errores ex purgante. 1718.
 6. — de Vita & Obitu Cl. Bernardi Albini. 1721.
 7. — quam habuit, quum, honesta missione impetrata; Botanicum & Chemicam professionem publice ponerem. 1729.
 8. — de honore medici, servitute. 1731. 44, 45.
- Institutionis Medicæ in usus annuæ exercitationis domesticos. 1708.
- Aphorismi de Cognoscendis & Curandis Morbis, in usum doctrinæ domesticæ. 1709.
- Index Plantarum in Horto Lugd. Bat. repert. 1710.
- Libellus de materia medica, & remedium formularum quæ serviunt Aphorismis. 1719.
- Index alter Plantarum quæ in Horto Lugd. Bat. aluntur, 2 vol. 1720.
- Epistola ad Ruyschium de fabrica Glandularum in corpore humano. 1722, p. 129.
- Atrocis nec descripti prius, morbi historia, secundum Medicæ Artis leges conscripta. 1724.
- Atrocis rarissimiq; morbi historia altera. 1728.
- Tractatus Medicus de Lue Aphrodisiaca, præfixus Aphrodisiaco, edito 1728.

BOETHIUS or **BOETIUS**, (**FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS**) a prose as well as poetical writer of the sixth century, born of one of the noblest families of the city of Rome. His father dying when he was an infant, his relations took care of his education, and sent him to Athens, where he not only attained to a perfect understanding of the Greek tongue, but also of philosophy, and all other kinds of science. Upon his returning to Rome, he soon became universally esteemed, and was advanced to the chief dignities of his country. He was admitted into the senate, and was raised to the consulship. He was twice married; his first wife was named *Helpes*; the other *Rusticiana*: the former was a Sicilian by birth; her father's name was *Festus*. Her virtues and the endowments of her mind far exceeded her beauty and fortune: she excelled in poetry. Boetius had no issue by this lady, though he much desired it. He performed the last offices to her in the following verses.

Cave's hist.
lib. 1. sec. 6.
p. 321. edit.
Cologn. Al-
lobrog. 1720.

*HELPE*s dicta fui, Siculæ Regionis Alumna,
Quam procùl a patria, Conjugis egit amor.
Quo sine, mœsta dies, nox anxia, flebilis hora,
Nec solum Caro, sed Spiritus unus erat.
Lux mea non clausa est, tali remanente marito,
Majorque animæ, parte superstes ero.
Porticibus sacris, tam nunc peregrina quiesco,
Judicis æterni testificata Thronum.

Ne

See Boetius's
life prefixed
to lord Pre-
ston's trans-
lation of

De Consola-
tione Boetii.

Ne qua manus Bustum violet, nisi fortè jugalis,
Hæc iterum cupiat jungere membra suis.
Ut Thalami cumuliq; comes, nec morte revellar
Et socios vitæ nectat uterque Cinis.

His other wife was Rusticiana, daughter to Quintus Aurelius Memmius Symmachus, who was chief of the senate, and consul in the year CDXCV.

Cave, *ibid.*

In 523, Boetius, having remonstrated with great spirit against the conduct of Theodoric, who began every day to exert new instances of tyranny, he fell under his resentment; and soon after was accused by Frigilla, Congiastus, and Cyprianus, persons of the most infamous character, of having carried on a conspiracy with the emperor Justin against the Goths. Theodoric brought the cause before the senate, where the accusers produced suborned evidence, who exhibited forged letters to Justin in the name of Boetius, who tho' absent, unheard, undefended, was condemned to death. But the king fearing the consequence of such injustice and inhumanity, changed his sentence from death to banishment. Therefore he was banished to Milan, or (as others say) he was confined to Ticinum, now Pavia; and all his friends were forbid to accompany him on his way, or to follow him thither. During his exile he writ his book of the Consolation of philosophy, and that upon the Trinity. The year following, or somewhat later, according to some writers, he was beheaded in prison by the command of Theodoric. The tomb of Boetius is to be seen in the church of St. Augustine at Pavia, near to the steps of the chancel, with the following epitaph:

Mæonia & Latia lingua clarissimus, & qui
Consul eram, hic perii, missus in exilium;
Et quid mors rapuit? Probitas me vexit ad auras,
Et nunc fama viget maxima, vivit opus.

When, many ages after, the emperor Otho the third did enclose his bones, then lying neglected amongst the rubbish in a marble chest; Gerbartus, a great philosopher, who was afterwards advanced to the papal chair, by the name of Sylvester the second, did honour to his memory in the following lines.

Roma potens, dum jura suo declarat in orbe,
Tu pater, & patriæ lumen, Severine Boeti,
Consulis officio, rerum disponis habenas,

Infundis

Infundis lumen studiis, & cedere nefcis
 Græcorum ingeniis, sed mens divina coercet
 Imperium Mundi. Gladio bacchante Gothorum
 Libertas Romana perit: tu consul & exul,
 Insignes Titulos præclara morte relinquis,
 Tunc decus Imperii, summas qui prægravat artes,
 Tertius Otho sua dignum te judicat aula:
 Æternúmque tui statuit monumenta laboris,
 Et bene promeritum, meritis exornat honestis.

Boetius has left several works, but most of them on abstruse subjects, and abounding in scholastic terms; his chief performance is his treatise *De Consolatione Philosophiæ*, in five books, which is a supposed conference betwixt the author and philosophy introduced as a person who endeavours to comfort him in his misfortunes. It is written partly in prose and partly in verse: the language of this work is pure and refined, and it has been generally esteemed a valuable composition. Our English poet Chaucer translated it into English, and Mr. Camden tells us, that queen Elizabeth, after having read it to mitigate her grief, translated it also into very elegant English.

BOETHIUS, BOECE, or BOEIS, (HECTOR) a famous Scottish historian, born at Dundee, in the shire of Angus, about the year 1470. After having studied some time at Dundee and Aberdeen, he was sent for his further improvement to the college of Mountague, in the university of Paris, where he applied himself to philosophy, and became a professor of it there. Here he had an opportunity of contracting an acquaintance with several persons of the most eminent learning, who were students at this university, particularly the great Erasmus, who kept a correspondence with him afterwards. Dr. Elphinston, bishop of Aberdeen, having founded the king's college in this city, about the year 1500, sent for Mr. Boeis from Paris, and appointed him principal. He took for his colleague Mr. William Hay, and by their joint labour the kingdom was furnished with several eminent scholars. Upon the death of his patron bishop Elphinston, he undertook to write his life and his predecessors in that see: it is in Latin, and intitled, *Vitæ Episcoporum Murthlacensis et Aberdonensis*. Paris 1522, 4to. He begins at Beanus, the first bishop of that see, and ends at Gawin Dunbar, who was bishop when the book was published. A third part of the work is spent in the life of bishop Elphinston,

Mackenzie's
 lives of the
 most eminent
 Scots
 writers, vol.
 2. p. 376.
 edit. Edin-
 burgh, 1711.
 in fol.

for

Bp. Nicholson's Scottish historical library, edit. 1736. fol. p. 57.

P. 447.

for whose sake the work was undertaken. He next applied himself to write in the same language the History of Scotland; the first edition of which was printed at Paris by Badius Ascensius in the year 1526, which consisted of seventeen books, and ended with the death of king James I; but the next edition in 1574, was much enlarged, having the addition of the eighteenth book and part of the nineteenth; the work was afterwards brought down to the reign of James III. by T. Ferrerius, a Piedmontese. Dr. Mackenzie observes, that of all the Scots historians, next to Buchanan, Boethius has been the most censured and commended by the learned men who have mentioned him. Bishop Nicholson tells us, that in the first six books there are a great many particulars not to be found in Fordon or any other writer now extant, and that, "unless the authors, which he pretends to have seen, be hereafter discovered, he will continue to be shrewdly suspected for the contriver of almost as many tales as 'Jeoffrey of Monmouth.'" Boethius takes occasion in this work to inform his readers, that he was singularly addicted to the study of natural history, and much delighted with such physical curiosities as were most extraordinary and surprizing. His correspondents he assures us were persons of eminent learning in several parts of the nation; among whom was Edward bishop of Orkney, who furnished him with a faithful account of the healthy and vigorous constitution of those isles. The rest did not, all of them at least, deal so fairly by him, several of them having most certainly imposed upon his good nature and easy faith.

P. 9.

"'Tis a terrible story, (continues bishop Nicholson) "which Sir Duncan Campbell told him of the monstrous "goose-footed Otter of the Loch Garloil, which struck "down great oaks with its steer, and yet the fishermen escaped its fury by climbing into trees. The sea monks "at the Isle of Bass, and Ja. Ogilby's wild men of Norway, who could pull up the tallest firr with as much ease "as an ordinary body can root up a turnip, are proper companions for these; and the credibility of the three parallel "stories must rest upon the reporters. But the author himself is only answerable for the account, which (amongst "others) he gives us of the Clakis or Barnacle, which he "affirms upon his own word; since what he pretends to have "frequently observed of a perfect bird, feathers and all, "being formed in these shells, is extremely different from "what the naturalists of our days have taught from as nice "and credible experiments. He is more authentic in what "he

“ he reports of the Guffards, or Bustards, as we Englishmen
 “ call them, in the county of Merse, and the Salmon at
 “ Aberdeen; and above all, he is to be applauded for what
 “ he hints of the Purple Fish, reckoning it among the *Conchæ*
 “ *intortæ*. This shews that he rightly understood Bede,
 “ who has somewhat to the same purpose; and that Mr.
 “ Cole’s discovery of this very fish ought not to be reckoned
 “ among such as had not formerly been published by any
 “ author. He does not appear to have been quite so happy
 “ in the use he made of the same ancient historian and some
 “ others in matters of antiquity; or else he would hardly
 “ have placed the *Brigantes* in Galloway, the *Silures* in
 “ *Cariæ*, and the *Deiri* in Merse and Lowthian.” His
 eighteenth book however is highly commended by Ferrerius,
 who says “ that he has treated of things there in so compre-
 “ hensive a manner, that he believes no one could have done
 “ it more fully or significantly on the same subject (A).”
 His style, says another writer, has all the purity of Cæsar’s,
 and is so nervous both in the reflections and diction, that he
 seems to have absolutely entered into the gravity of Livy,
 and made it his own (B). Erasmus, who was intimately ac-
 quainted with him, says, in one of his epistles, “ That he
 “ was a man of an extraordinary happy genius, and of great
 “ eloquence (C). He was certainly (says another writer) a great
 “ master of polite learning, well skilled in divinity, philosophy,
 “ and history, but somewhat credulous, and much addicted to
 “ the belief of legendary stories. With regard to his other ac-
 “ complishments he was discreet, well-bred, attentive, gene-
 “ rous, affable, and courteous.”

Mackenzie,
 p. 451.

(A) In quo omnia ita scriben-
 do consecutus est ut nihil plenius
 aut significantius a quopiam in re
 persimili fieri posse credam. Epist.
 dedicat. fol. 35c.

(B) Illius stylus tam est tersus ut
 Cæsar’s puritatem decoxisse; ac ra-

tionum verborumque ponderibus ita
 nervosus, ut Livia nam gravitatem
 in suam naturam transtulisse penitus
 videatur. T. Lessæus, lib. ix. p. 414.

(C) Vir singularis ingenii felicitatis,
 et facundi oris. Epist. 1530.

BOILEAU, Sieur Despreaux, (NICHOLAS) a celebrated
 French poet, born at Paris, November the first, 1636. His
 mother died when he was in his infancy, and he lost his fa-
 ther before he was seventeen. After he had finished his phi-
 losophical studies his relations persuaded him to study the law,
 in which he made a considerable proficiency, and was ad-
 mitted advocate, December 4, 1656, being then but twenty
 years old. But though he had all the qualifications necessary

Des Maiz-
 aux’s life of
 Boileau, pre-
 fixed to the

English
translation
of his works,
edit. 1712.
vol. 1. p. 15.

to make him a great lawyer, yet the profession running so much upon quirks and chicanery, and often putting the dress of falsehood upon truth, it did not suit the candour and sincerity of his disposition, for which reason he quitted the bar. He has expressed his aversion to the law in his fifth epistle; the passage is thus translated in the English version of his works, printed in 1712.

My fire to business threescore years apply'd,
And left me for his portion when he dy'd
A fair example and a small estate;
But hating pains I was content with that.
A nobler business my ambition fir'd,
Gold I neglected, and to Fame aspir'd;
My father, brother, uncle, registers,
My cousin, brother-in-law, with equal cares
Held the same post; and I the same with theirs. }
Soon weary of the musty rolls, I fled
The courts, and turned to brighter things my head.
I sought the nymphs that haunt th' Aonian floods,
And early stray'd in the Pierian woods:
The family beheld with rage and scorn
A poet in the dusky office born;
To them the lawless muse with horror snor'd
On scrolls, o'er which with so much gain they por'd.

Ibid.

He now resolved to study divinity, and accordingly went to the Sorbonne; but in a little time he contracted a strong aversion to the abstruse points of school divinity, for he found to his astonishment the most important points of salvation reduced to empty speculation, wrapt up in terms of obscurity, and thereby giving rise to endless disputes. He therefore left the Sorbonne, and applied himself to the more polite studies, especially to poetry, for which his genius was particularly formed, and he soon carried the palm from every poet in France. The success which his first works met with is humorously hinted at in his epistle to his book. The passage runs thus in the English translation.

You think the public will be proud to read,
And like your elder brothers, to succeed,
Tho' the weak offspring of my age, you hope
As well as they, to shine in Barbin's shop;
That from the people you'll to princes pass,
And equal glory gain, and equal grace;

That

That court and country will alike be pleas'd,
 And proverbs soon be made of every jest;
 So home you'll strike, the charm will be so strong
 That nothing shall resist your powerful song;
 But don't deceive yourself, nor think to find
 The court and country to your rhymes so kind;
 My spring of wit is past, my youthful vein
 And you my muse shall never bloom again;
 Nor ever must my verse again pretend
 The faults of others to reprove or mend.
 My muse, when young, the French Parnassus sway'd,
 And with gay robes her pompous verse array'd;
 A lawful rage did then her wit provoke,
 And just resentment pointed every stroke;
 When before reason she indicted rhyme,
 When she no folly sooth'd, and spar'd no crime,
 When on mankind, and on herself she fell,
 And those who felt the lash approv'd her zeal;
 The reader pleas'd with my impartial rage,
 Forgot his wrath, and rob'd the hated page;
 When this jest tickled him he stole the line,
 And often larded his discourse with mine.

Ep. 10. vol.
 2. of Boi-
 leau's works
 p. 1-7, 1-8

He wrote several satyrs, wherein he exposed the bad taste which in his time prevailed so much in France, that several authors, without wit or genius, were in high reputation, and esteemed as models. He was likewise extremely severe against vice and the corrupt manners of the age. His pieces gained him vast applause, but there were several persons who blamed him greatly for mentioning names (A). As many incorrect copies of Mr. Boileau's performances were handed about in manuscript, and others ascribed to him, of which he was not the author, he therefore got a privilege from the king and published his works himself. As he was censured for naming of persons, he published a satyr in his own defence (B). He wrote also a discourse upon satyr, wherein he vindicated

(A) The duke of Montauver said once in a fit of passion, that Mr. Boileau and all the satiric poets should be sent into the river, to rhyme. It was to this perhaps our poet alluded in his ninth satyr, where he says,
 Your freedom will in drowning end
 in time,
 And I shall to the Seine be sent to rhyme.

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R

(B) This satyr was wrote by our author in the year 1667, and is thought to be the most excellent of all his productions. Mr. Brossette says it may be compared with, nay perhaps even preferred to the best pieces of that kind which antiquity can boast of.

himself

himself from the example of both the French and Roman satirists. In 1669 he inscribed an epistle to the king, wherein he praises his majesty upon the peace then lately concluded with Spain (c). There is likewise a small production of his intitled, a Dialogue of the dead, wherein he exposes the absurdity of several dramatic pieces and romances, which were at that time in high reputation. The success of Lewis the fourteenth in Holland, in the year 1672, furnished Mr. Boileau with an occasion of addressing another epistle to his majesty, wherein he describes the campaign in the most sublime and poetical manner. The king was a great admirer of Boileau's performances, nor was he satisfied with only signifying his approbation in private, but he likewise gave a publick testimony thereof, in the licence given him for publishing his works (d). In October 1677, Mr. Boileau was fixed upon by the king to write his history in conjunction with Mr. Racine (e); and in 1684, he was chosen a member of the French academy (e). Mr. Boileau's satirical pieces raised

(c) Notwithstanding there was a peace concluded in the year 1668, yet the French in general wished for a fresh war. Mr. Colbert alone dissuaded the French king from it, and it was to countenance this great minister's views, that Mr. Boileau wrote this epistle, wherein he endeavours to celebrate the king as a peaceable hero, and to shew that a king may be a great and glorious prince in peace as well as war. *Remarques de Brossette, sur ep. 1.*

(d) The beginning of the licence is to the following purpose: "Whereas our dear and well-beloved the Sieur Despreaux has humbly remonstrated to us that he has written divers pieces which he desires to have printed, and likewise to reprint his satyrs, the licence whereof is expired, if we should please to grant him our letters of permission for so doing. Wherefore being desirous to encourage the said Sieur Despreaux, and to give to the public, by the reading of his works, the same pleasure we ourselves received thereby, we have permitted him to cause the said works to be printed, &c."

(e) The public however never had this work which they expected from

Mr. Boileau and Mr. Racine. Mr. de Valincourt writes thus to the abbot Olivet upon this subject. "Messieurs Despreaux and Racine, having for some time endeavoured to write that history, they soon found that such a work did not at all suit their genius, and besides they justly thought, that the history of such a prince as the late king was, filled with so great and extraordinary circumstances, could not well be written, till an hundred years after his death, except one would compose it only from insipid extracts of the public news papers, as some pitiful writers have done, who ventured to write that history." *Olivet's hist. de l'Academie Franc. p. 371. Paris edit.*

(f) A place being vacant by the death of Mr. Colbert, which happened in September 1683, some of the members waited on Mr. Boileau, and asked him whether he would accept of that place, in case the academy offered it to him. Mr. Boileau received the petition very civilly, but he declared positively that he would not petition for it. The gentlemen who made him the offer, accordingly proposed him to the academy, Mr. de la Fontaine being at the same time proposed to supply this vacancy; the academy

raised him many enemies; his Satyr against the Women was much talked of and occasioned great clamour (G). Having been attacked by the authors of a journal, printed at Trevoux, he made reprisals on them in some Epigrams, and in his Satyr against Equivocation. In the year 1701, he was elected pensionary of the academy of inscriptions and medals, which place he filled with great honour till the year 1705, when being grown deaf and infirm, he desired leave to resign, which was granted him. He quitted the court and spent the remainder of his life in quiet and tranquillity amongst a few select friends, till the second of March, 1711, when death carried him off in the seventy-fifth year of his age.

Mr. De la Bruyère, in his speech to the French academy, speaking of Mr. Boileau as a writer, says, "that he excels Juvenal, comes up to Horace, seems to create the thoughts of another, and to make whatever he handles his own. He has, in what he borrows from others, all the graces of novelty and invention; his verses strong and harmonious, made by genius, though wrought with art, will be read even when the language is obsolete, and will be the last ruins of it." But his fame has not been confined to his own country, for he has been no less praised by those of other nations. Baron Spanheim has bestowed very high encomiums on Mr. Boileau. My lord Shaftsbury calls him a noble satyrift, who applied his criticism with just severity even to

Preface to his translation of Julian's emperors, p. 5. Characteristicks, vol. 1. p. 218. vol. 3. 230.

academy was divided betwixt these two great men, and several of the members being piqued at finding their names in Boileau's Satyrs, the majority of voices fell to Mr. de la Fontaine. The king was not pleased with this preference given to this gentleman. And when the deputies of the academy, according to custom, waited on the king for his approbation of their choice, he dismissed them without an answer, and went to the siege of Luxemburg without declaring his mind. During this interval, M. de Bezons, a privy counsellor, and a member of the French academy, died, whereupon the academy immediately chose Mr. Boileau to succeed him, and the king approving their choice, confirmed at the same time Mr. de la Fontaine's election. Mr. Brossette, *Ouv. de Boileau*, tom. 4. p. 72, 74.

(c) Mr. Boileau in an advertisement prefixed to this piece, makes a

sort of apology to the ladies, for the liberty he had taken in painting their vices: "All the pictures I have drawn (says he) are so general, that far from being afraid that the ladies will be offended, 'tis on their approbation and curiosity, that I ground my greatest hopes of success. One thing, at least, I am sure they will commend me for, which is my having found out a way in treating of so delicate a matter, to do it so, that not one word has escaped me, which can give the least offence to modesty; wherefore I hope I shall easily obtain my pardon; and that the ladies will not be more shocked at my preaching against their faults in this satyr, than at the satyrs the preachers make every day against the same faults from the pulpit." See the English translation of his works, vol. 1. p. 251.

Essay on the
writings of
Pope, p. 96.

his own works. The ingenious author of a late Essay on the writings and genius of Mr. Pope, speaking of Boileau's Art of Poetry, says it is the best composition of that kind extant. "The brevity of his precepts, (says this writer) enlivened by proper imagery, the justness of his metaphors, the harmony of his numbers, as far as Alexandrine lines will admit, the exactness of his method, the perspicacity of his remarks, and the energy of his style, all duly considered, may render this opinion not unreasonable. It is scarcely to be conceived how much is comprehended in four short cantos. He that has well digested these, cannot be said to be ignorant of any important rule of poetry. The tale of the Physician turned architect, in the fourth canto, is told with vast pleasantry. It is to this work he owes his immortality, which was of the highest utility to his nation, in diffusing a just way of thinking, and writing, banishing every species of false wit, and introducing a general taste for the manly simplicity of the antients, on whose writings this poet had formed his taste." The same author speaks highly in praise of his *Lutrin*, a poem founded upon a quarrel that happened betwixt the treasurer and the chantor of a little church, about the place in which a reading desk was to be placed: "On a subject (says this writer) seemingly so unpromising and incapable of ornament, has Boileau found a method of raising a poem full of beautiful imagery, which appears like that magnificent city, which the greatest of princes caused to be built upon a morass. Boileau has enlivened this piece with many unexpected incidents and entertaining episodes; particularly that of the *Peruquier* in the second canto, and the battle of the books in the fifth. The satire throughout is poignant, though polite to the last degree. The indolence and luxury of the priests are ridiculed with the most artful delicacy. What a picture has he drawn of the chamber and bed of the treasurer? where every thing was calculated to promote and preserve inactivity and ease. The astonishment of *Gilotin*, the treasurer's almoner, to find that his master intends to go out before dinner, is extremely natural, and his remonstrances are inimitably droll and pertinent. How admirably is the character of an ignorant and eating priest preserved in the speech of the sleek and pampered canon *Evrard*, one of the drones, who

" ——— In that exhaustless hive
" On fat pluralities supinely thrive."

" His

“ His knowledge of the rents of his church, and of the mortgages belonging to it, his scorn of the pious and laborious Arnauld, his contempt of learning, and, above all, his ruling passion of good eating, are strokes highly comic.” Ib. p. 212.

There have been many editions of Mr. Boileau's works, but that published by Mr. Broffette, with his notes and commentary, is the most famous (H).

(H) A great many passages in Mr. Boileau's works were become unintelligible, because the author hinted at several things, which most readers were ignorant of, or had forgot. He mentions also many persons, whose lives and actions were unknown to the greatest part of the world, so that a commentary became as necessary

to understand Boileau, as Horace, Persius, or Juvenal. Mr. Broffette was undoubtedly the most proper person to write such a commentary, as he had kept a close correspondence with Mr. Boileau for above twelve years. This edition consists of four volumes, and was first printed at Geneva in 1716.

BOISSARD, (JOHN-JAMES) a famous antiquarian, born at Besançon, the capital of Franche-Compte, in France. He published several collections, which are of great use to such as are desirous to understand the Roman antiquities. He had a violent passion for this study, he drew plans of all the ancient monuments in Italy, and visited all the antiquities of the isles of Corfu, Cephalonia, and Zant. He went also to the Morea, and would have proceeded to Syria, had he not been prevented by a dangerous fever, which seized him at Methone. Upon his return to his own country, he was appointed tutor to the Sons of Anthony de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbéliard his antiquities which he had been collecting with so much pains, and was so unlucky as to lose all of them when the people of Lorraine ravaged Franche-Compte. He had none left except those which he had transported to Metz, where he himself had retired; but as it was publicly known that he intended to publish a large collection of antiquities, there were sent to him from all parts many sketches and draughts of old monuments. By this means he was enabled to favour the publick with his work, entitled, *De Romanæ urbis Topographia et Antiquitate*. It consists of four volumes in folio, which are enriched with several prints. He published also the lives of one hundred and ninety-eight famous persons, with their portraits. This work, which is entitled, *Theatrum vitæ humanæ*, is divided into four parts, in 4to. the first was printed at Frankfort, in the year 1597, the second and third in 1598, and the fourth in 1599. His treatise,

Martinius
Hamkius de
Scriptorib.
Rer. Román.
tom. i. c. 76.

De divinatione et magicis Præstigiis, was not printed till after his death, which happened at Metz the 30th of October, 1602. He wrote also a book of Epigrams, Elegies, and Letters, but these are not so much esteemed as his other performances.

BOLTON or **BOULTON**, (**EDMUND**) an ingenious English antiquarian, who lived in the beginning of the seventeenth century. The most considerable work of his is that entitled, *Nero Cæsar, or Monarchie depraved*; an historical work, dedicated to the duke of Buckingham, lord-admiral, printed at London 1624, folio. This work is adorned with several curious and valuable medals. It is divided into fifty-five chapters, in some of which are introduced curious remarks and observations. In the 24th and 25th chapters he gives a particular account of the revolt in Britain against the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of the affairs in Britain from the first entrance of the Romans into this island under Julius Cæsar, till the revolt in the reign of Nero. The battle in which Boadicea was defeated he supposes to have been fought on Salisbury plain, between two woods, and that Boadicea was buried in this plain, and Stone-henge or Stonage erected for her monument. In chapter 36th, he treats of the East India trade in Nero's time, which was then carried on by the river Nile, and from thence by caravans over land to the Red Sea, and thence to the Indian ocean; the ready coin carried yearly from Rome upon this account, amounting, according to Pliny's computation, to above three hundred thousand pounds sterling, and the usual returns in December or January, yielding, in clear gain, an hundred for one. Besides this he wrote also several other works (A).

(A) 1. The life of king Henry II. In order to have been inserted in Speed's Chronicle, but as he favoured too much the haughty behaviour of Thomas Becket, another life was wrote by Dr. Borcham.

2. The Elements of Armoies. Lond. 1610, 4to.

3. A Poem upon the Translation of the body of Mary queen of Scots from Peterburgh to Westminster Abbey; it is entitled, *Protopopeia Basilica*, and is extant in manuscript in the Cottonian library, having never been printed.

4. An English translation of Lucius Florus's Roman history.

5. *Vindiciæ Britannicæ*, or London righted by rescues and recoveries of antiquities of Britain in general, and of London in particular, against unwarrantable prejudices, and historical antiquations amongst the learned; for the more honour and perpetual just uses of the noble island and the city. This work was never printed, though prepared by the author for the press.

6. *Hypercritica*, or a rule of judgment for writing or reading our histories. This piece was published by Dr. Anthony Hall, at the end of Nicolai trivete *annalium continuatio*. Oxon. 1722, 8vo.

BOLEYN (Anne) wife of Henry VIII. king of England, and memorable for being the cause of the reformation in this country, was the daughter of sir Thomas Boleyn, and born in the year 1507. She was carried into France at seven years of age by Henry VIII's sister, who was wife of Lewis XII: nor did she return into England, when that Queen retired thither after the death of her husband; but staid in the service of queen Claudia, the wife of Francis I. and after the death of that prince, went to the duchess of Alençon. The year of her return is not well known: some will have it to have been in the year 1527; others in the year 1525. Thus much is certain, that she was maid of honour to queen Catharine of Spain, Henry VIII's first wife; and that the king fell extremely in love with her. She behaved herself with so much art and address, that, by refusing to satisfy the king's passion, she brought him to think of marrying her: and the king, deceived by her into a persuasion, that he should never enjoy her, unless he made her his wife, was induced to set on foot the affair of his divorce with Catherine, which at last was executed with great solemnity and form. A celebrated author observes, that "That, which would have been very praiseworthy on another occasion, was Anne Boleyn's chief crime: since her refusing to comply with an amorous king, unless he would divorce his wife, is a much more enormous crime, than to have been his concubine. A concubine, says he, would not have dethroned a queen, nor taken her crown or her husband from her; whereas the crafty Anne Boleyn, by pretending to be chaste and scrupulous, aimed only at the usurpation of the throne, and the exclusion of Catharine of Arragon, and her daughter, from all the honours due to them."

Burnet's Hist. of Reform. vol. i. b. ii.

Bayle's D & art. Boleyn.

In the mean time, Henry could not procure a divorce from the pope; which, we know, made him resolve at length to disown his authority, and to fling off his yoke. Nevertheless he married Anne Boleyn privately upon the 14th of November 1532, without waiting any longer for a sentence from Rome against his marriage with Catherine of Spain; and, as soon as he perceived that his new wife was with child, he made his marriage publick. He caused Anne Boleyn to be declared queen of England on Easter-eve 1533, and to be crowned the first of June following. She was brought to bed, upon the 7th of September, of a daughter, who was afterwards queen Elizabeth; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in the year 1536. Then his love for his wife

Burnet, &c.

Burnet, &c.

was changed into violent hatred: he believed her to be unchaste, and caused her to be imprisoned and tried. "She was indicted of high treason, for that she had procured her brother and other four to lie with her, which they had done often; that she had said to them, that the king never had her heart, and had said to every one of them by themselves, that she loved him better than any person whatsoever, which was to the slander of the issue, that was begotten between the king and her. And this was treason according to the statute made in the 26th year of this reign; so that the law, which was made for her and the issue of her marriage, is now made use of to destroy her." She was condemned to be either burnt or beheaded; and she underwent the latter, on the 19th of May 1536. The right reverend author of the History of the Reformation relates some very remarkable things of her behaviour during the time of her imprisonment, and a little before her execution. When she was imprisoned, she is said to have acted very different parts; sometimes seeming devout and shedding abundance of tears, and then all of a sudden breaking out into a loud laughter. A few hours before her death, she said, that the executioner was very handy; and besides, that she had a very small neck: at the same time feeling it with her hands, and laughing heartily. However it is agreed that she died with great resolution, taking care to spread her gown about her feet, that she might fall with decency; as the poets have related of Polyxena, and the historians of Julius Cæsar.

Roman catholic writers have taken all occasions to rail at this unhappy woman, as well through vexation of the schism which she occasioned, as for the sake of defaming and dishonouring queen Elizabeth by this means; and they have triumphed vehemently, that, in the long reign of that queen, no endeavours were used to justify her mother. But either queen Elizabeth or her ministers are greatly to be admired for prudence in this respect; since it is certain, that Anne Boleyn's justification could never have been carried on, without discovering many things, which must have been extremely prejudicial to the queen, and have weakened her right, instead of establishing it. For though the lies and slanders of the papists are in no wise to be regarded, yet many things might have been said to her disadvantage, without transgressing the laws of true history: as, that she was a woman gay even to immodesty, indiscrete in the liberties she took, and of an irregular and licentious behaviour.

BOLSEC

BOLSEC (JEROME) a proper example to shew the vanity and futility of fame; since it will shew, that some circumstances are sufficient to make the fate of a scoundrel equal to that of the greatest men, and the most brutish follies as much respected as the finest productions of human wit. This man's whole merit was inventing abominable lies and absurdities against the first reformers in the sixteenth century; and by this means, supplying popish missionaries and monks with matter of invective against them, he was often quoted, and became respected, by them.

He was a carmelite of Paris; who, having preached somewhat freely in St. Bartholomew's church, forsook his order, and fled into Italy to Renata of France, duchess of Ferrara: the common sanctuary of those who were persecuted for the new opinions. He set up for a physician, and married: but soon ^{Beza in vita} after did something or other, for which he was expelled. ^{Calvini.} He set up afterwards in Geneva as a physician; but finding that he did not succeed to his wishes in that profession, he went over to divinity. At first he dogmatized privately on the mystery of predestination, according to the principles of Pelagius; and afterwards had the boldness to make a publick discourse against the received opinion. Upon this, Calvin went to see him, and censured him mildly. Then he sent for him to his house, and endeavoured to reclaim him from his error: but this did not hinder Bolsec from delivering in publick an insulting discourse against the decree of eternal predestination. Calvin was among his auditors: but hiding himself in the crowd, was not seen by Bolsec, which made him the bolder. As soon as Bolsec had ended his sermon, Calvin stood up, and confuted all he had been saying. "He ^{Thid.} answered, overset, and confounded him, says Beza, with so many testimonies from the word of God, with so many passages, chiefly from St. Augustine, in short, with so many solid arguments, that every body was miserably ashamed for him, except the brazen-faced monk himself." This was not all: a magistrate, who was present in that assembly, called him a seditious fellow, and sent him to prison. The cause was discussed very fully; and at last, with the advice of the Swiss churches, the senate of Geneva declared Bolsec convicted of sedition and Pelagianism; and as such banished him from the territory of the Republick, on pain of being whipped, if he should return thither. This was done upon the 23d of December 1551. He retired into a neighbouring place, which depended on the canton of Bern, and raised a great deal of disturbance there. He boldly accused Calvin of making

making God the author of sin. Calvin, to prevent the impressions which such complaints might make upon the gentlemen of Bern, caused himself to be deputed to them, and pleaded his cause before them. He was so fortunate, that though he could not get a determination upon his doctrine, whether it was true or false, yet Bolsec was ordered to quit the country.

He returned into France, and applied himself to the protestants; first at Paris, afterwards at Orleans. He shewed a great desire to be promoted to the ministry, and to be reconciled to the church of Geneva: but the persecution that arose against the protestants, made him resolve to take up his first religion, and the practice of physick. He went and settled at Autun, and prostituted his wife to the canons of that place; and, to ingratiate himself the more with the papists, exerted a most flaming zeal against the reformed. He changed his habitation often: he lived at Lyons in the year 1582, as appears by the title of a book, which he caused to be printed then at Paris against Beza. He died not long after: for he was not living in the year 1585. The book just mentioned is intitled, "The History of the Life, Doctrine, and Behaviour of Theodorus Beza, called the spectable great minister of Geneva." This was preceded by the "History of the Life, Actions, Doctrine, Constancy, and Death of John Calvin, heretofore minister of Geneva;" which was printed at Lyons in the year 1577. Both these histories are altogether unworthy of credit, as well because they are written by an author full of resentment, as because they contain facts notoriously false. For what shall we think of an historian, who has the effrontery to say, that Calvin was convicted of the sin against nature at Noyon, and condemned only to be branded with the Flower de Luce, his bishop having interceded for the moderating his punishment? This story was published in 1577, which was forty-three years after Calvin left Noyon. Calvin, in open war with all the monks and ecclesiasticks, always with sword in hand either to attack them, or to defend himself; Calvin, who occasioned such irreparable losses to the church of Rome, was not a man in whose favour the sentence of the Flower de Luce would have been suppressed for forty-three years together. Immediately, on the beginning of his ministry at Geneva, it would have been published in the most authentick and legal form; it would have been translated into all languages, and posted up at every corner of the streets. Yet Bolsec has told this,

and many other lies equally obvious : for which, though the meanest and most worthless fellow in the world, he has found a party to honour and cry him up.

BONA (JOHN) a cardinal, famous for his piety and his learning, was descended from an antient and noble family, and born at Mondovi, a town in Piedmont, upon the 10th of October 1609. He was devoted to solitude, and had a contempt of the world from his infancy. At fifteen years of age, he betook himself to a monastery near Pignerol, belonging to the begging friars of the order of St. Bernard ; and in the year 1651, he was made general of his order. Cardinal Fabio Chigi, who was Bona's great friend, and in the year 1655 chosen pope under the name of Alexander VII. would have had him to have continued in this office, and used some means to prevail with him : but Bona pressed so earnestly to be discharged, that the pope at length suffered him to resign it. He did it however upon this condition, that Bona should not depart from Rome ; and in order to reconcile him to it, gave him several considerable places. Clement IX. continued him in these places, conferred upon him new ones, and made a cardinal of him in November 1669. This pontiff dying soon after, many people wished, that Bona might succeed him in the holy see : and a certain jesuit made the following epigram upon the occasion :

Grammaticæ leges plerumque ecclesia spernit :

Forte erit, ut liceat dicere Bona papa.

Vana solacisimi ne te conturbet imago :

Effet papa bonus, si Bona papa foret.

The learned know, that these lines cannot be translated ; and therefore, we hope, the English reader will excuse it. In the mean time Bona was not elected pope ; which however could be no mortification to a man, so wholly given up to study and devotion as he was. He was a very learned man ; held a correspondence with most of the literati in Europe, and was sometimes at the pains of revising and correcting their works. He was the author of several things himself, chiefly written in the devotional way : as, *De Divina Psalmodia*, *Manuductio ad Cœlum*, *Via compendij ad Deum*, *De rebus Liturgicis*, *De discretionem Spirituum*, *De discretionem vitæ Christianæ*, &c. His works have been much esteemed, and translated most of them into French. Bona died, with
the

BONAVENTURE.

the same tranquillity and piety that he had lived, upon the 27th of October 1674, aged sixty-five years.

BONAVENTURE (**JOHN FIDAUZA**) a celebrated doctor, cardinal, and saint of the church of Rome, was born at Balnea Rigra, a small town in Tuscany, in the year 1221. He was admitted into the order of St. Francis, about the year 1243; and studied divinity at the university of Paris, it is said, with so much success, that at the end of seven years he was thought worthy to read publick lectures upon the sentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with so much zeal and prudence, that he perfectly restored the discipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbishoprick of York in England; but Bonaventure refused it with the same earnestness, that others usually seek such sort of things. After the death of Clement, the see of Rome lay vacant almost three years, the cardinals not being able to agree among themselves, who should be pope. They came at length, however, to a most solemn engagement, to leave the choice to Bonaventure; and to elect whoever he should name, though it should be even himself. Bonaventure named Theobald, archdeacon of Liege, who was at that time in the Holy Land, and who took the title of Gregory X. By this pope he was made a cardinal and bishop of Alba; and appointed to assist at a general council, which was held at Lyons soon after. He died there upon the 15th of July 1274, and was magnificently and honourably conducted to his grave, the pope and the whole council attending, and the cardinal Peter of Tarantais, afterwards pope Innocent V. making his funeral oration. Sixtus IV. made a saint of him in the year 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a person dear to God and men; which is nothing near to be wondered at so much, as to hear Luther call him *vir præstantissimus*, a most excellent man. His works were printed at Rome in 1588, in eight volumes in folio. Excepting his commentary upon the master of the sentences, they are chiefly upon pious and mystical subjects, and have gained him the name of the Seraphic Doctor. Moreri says, that in the sixteenth century, when the Hugonots made themselves masters of Lyons, they took up the bones of this saint, and burned them. He adds, upon the authority of tradition, that nevertheless his head some how or other escaped their sacrilegious hands; and that it is preserved

served by the religious of his order in that town to this day, as a relick most precious and of inestimable value.

BONAVENTURE of Padua, a cardinal and very learned man, was born in that city upon the 22d of June 1332, and descended from a noble and illustrious family. He studied divinity at Paris, where he distinguished himself by his uncommon parts and application. He was of the order of St. Augustin, of which he was made general in May 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to stand up for the rights of the church against Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was dispatched with the shot of an arrow, as he was passing St. Angelo's bridge at Rome, in the year 1386; and the manner of his death gave occasion to the following Latin distich, which cannot be translated so as to be intelligible to an English reader.

*Quæ BONA tam cupide cælo VENTURA rogabas,
In te livoris missa sagitta dedit.*

He was the author of several works: as, "Commentaries upon the Epistles of St. John and St. James, Lives of the Saints, Sermons, Speculum Mariæ, &c." He had a very close and intimate friendship with the celebrated Petrarch, whose funeral oration he pronounced in the year 1369.

BOND (JOHN) a celebrated commentator and grammarian, born in Somersetshire in the year 1550. He was educated at Winchester school, and in 1569 was entered a student at New College in the university of Oxford, where he became highly esteemed for his proficiency in academical learning. In 1579 he took his degree of master of arts, and soon after the warden and fellows of his college appointed him master of the free-school of Taunton in Somersetshire. Here he continued many years; and several of his scholars became eminent both in church and state. Being at length, however, tired with the fatigue of this irksome employment, he turned his thoughts to the study of physick, and practised it with great reputation. He died at Taunton the 3d of August 1612, and was buried in the chancel of the church, with the following epitaph over his grave:

*Qui medicus doctus, prudentis nomine clarus,
Eloquii splendor, pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo; spiritus alta tenet.*

Mr.

Mr. Bond has left "*Annotaciones in Poemata Quintil Horatii*," Lond. 1606, 8vo. Man. 1621, 8vo. His *Perfius* was not printed till two years after his death, in 8vo. under the following title, "*Auli Persii Flacci Satyræ sex cum post-humis commentariis Johannis Bond.*" Mr. Wood is of opinion, that besides these, he wrote several other pieces which were never published.

BONET (THEOPHILUS) a famous physical writer, born at Geneva the 5th of March 1620. He took his degree in physic in 1643, after he had gone through most of the famous universities. He was for some time physician to the duke of Longueville, and his skill in his profession got him considerable practice; but being seized with an excessive deafness, this obliged him to retire from business. It was in this retirement that he found leisure to collect all the observations he had made during a practice of forty years. 1. The first work he published was his "*Pharos Medicorum, &c.*" It consists of practical cautions extracted chiefly from the works of William Ballonius; and he takes notice of many errors which prevailed amongst the generality of physicians. This work having become scarce, he gave another edition of it with many additions. It was also printed at Geneva in 1687, under the title of "*Labyrinthi Medici Extricati, &c.*" 2. In 1675 he published his "*Prodromus Anatomizæ practicæ five de additis morborum causis, &c.*" This piece is part of the following, entitled, 3. "*Sepulchretum five anatomia practica ex cadaveribus morbo denatis.*" He hath collected in this work a great number of curious observations upon the diseases of the head, breast, belly, and other parts of the body. 4. "*Mercurius Compitalius, five index medico practicus per decisiones, cautiones, &c.*" Geneva, 1682, fol. 5. "*Medicina Septentrionalis collatitia.*" Geneva, fol. in two volumes, the first published in 1684, and the second in 1686. It is a collection of the best and most remarkable observations in physic which had been made in England, Germany, and Denmark, which our author has reduced into certain heads, according to every part of the human body. 6. "*Polyalthes, five Thesaurus Medica Practicus ex quibuslibet rei medicæ scriptoribus congestus, &c.*" Geneva, 1691, in fol. 3 vols. 7. "*Theodori Turqueti de maerne Tractatus de Arthritide, una cum ejusdem aliquot consiliis.*" 8. "*Jacobi Rohaultii Tractatus Physicus e Gallico in Latinum verus.*" Geneva, 1675, 8vo.

Dr. Bonet died of a dropfy the 29th of March, 1689.

BON-

BONFADIUS (JAMES) one of the most polite writers of the sixteenth century, was born in Italy near the lake di Garda; but we do not know in what year. He was three years secretary to cardinal Bari at Rome; but lost the fruits of his services by the death of his master. Then he went to cardinal Glinucci, and served him in the same capacity; but long sickness made him incapable of that employment. When he was recovered, he found himself so disgusted with the court, that he resolved to seek his fortune by other means. He continued a good while in the kingdom of Naples, but could spring no game there. He went afterwards to Padua, and then to Genoa; where he read publick lectures on Aristotle's *Politicks*. He was ordered to read some likewise upon his *Rhetorick*; and, succeeding well in it, many scholars flocked to learn good literature from him. His reputation increased daily, so that the republick of Genoa made him their historiographer; and assigned him a very good pension for that office. He applied himself laboriously to compose the annals of that state, and published the five first books; by which, speaking too freely and too satirically of some families, he created himself enemies, who resolved to ruin him. They caused it to be laid to his charge, that, instigated by an inordinate passion for a very handsome youth, his scholar, he gratified his unnatural inclinations with him: and there being witnesses to convict him of it, he was condemned to be burnt. Some have suspected Bonfadius to have been innocent; and that the sole cause of his persecution was the freedom of his pen. But that does not seem to have been the case. The generality of writers have agreed, that Bonfadius was actually guilty of the crime he was accused of; yet are of opinion, that he had never been accused of it, if he had not given offence by something else. It is remarkable, that the famous Boccacini has blamed Bonfadius for his folly and imprudence, in touching the characters of potent families, and has made him to be justly punished on that account. But, as Mr. Bayle well observes, a man knows the maxims of prudence better than he can practise them: for it is universally believed, that Boccacini himself lost his life for having spoken too freely against Spain.

Boccacini,
Ragguagli
di Parnasso,
cent. i. c. 35.

Bonfadius was executed in the year 1560. Upon the day of his execution, he wrote a note to John Baptist Grimaldi, to testify his gratitude to the persons who had endeavoured to serve him: and promised to inform them, how he found himself in the other world, if it could be done without frightening them. Such promises have been often made; but we never

never heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the Peter Banfadius, author of some verses extant in the "*Gareggiamento poetico del confuso Academico ordito.*" It is a collection of verses divided into eight parts, and printed at Venice in the year 1611. There are extant some speeches, letters, Latin and Italian poems, of James Bonfadius, the subject of this article.

Rerum Un-
garic.
dec. iv. l. 7.

BONFINIUS (ANTHONY) a historian of the fifteenth century, born at Ascoli in Italy. Mathias Corvin, king of Hungary, having heard of his fame, sent for him to his court. Bonfinius paid his respects to him at Rees, a few days before that prince made his public entry into Vienna. At his first audience, as he himself tells us, he presented him with his translations of Hermogenes and Herodian, and his genealogy of the Corvins, which he dedicated to his majesty; and two other works addressed to the queen, one of which treated of virginity and conjugal chastity, and the other a history of Ascoli. He had dedicated also a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleasure, and distributed them among his courtiers in high terms of approbation. He would not allow Bonfinius to return to Italy, but detained him with a good pension, being desirous that he should follow him in his army. He employed him to write the history of the Huns, and Bonfadius accordingly set about it before the death of this prince; but it was by order of king Uladislaus that he wrote the general history of Hungary. He has carried it down to the year 1495. The original of this work was put into the library of Buda, but was never published. In 1543 one Martin Brenner published thirty books of this work from an imperfect copy. The whole work consisted of forty-five books, which Sanbucus published in 1568, revised and collated with the best copies.

Bonfinius is supposed to have died in Hungary.

BONGARS (JAMES) a learned man of the sixteenth century, was born at Orleans in the year 1554; and studied at Straßburg in 1571, where he had an anabaptist for his tutor: for he was of the protestant religion. In 1576, he studied the civil law under the celebrated Cujacius: nevertheless he followed the prevailing taste of those times, which was critical learning; and though, says Mr. Bayle, he went not so far as the Liplius's and Casaubon's, yet he acquired great reputation
by

by it, and perhaps would have equalled them in it, if he could have devoted himself wholly to it, as they did. But state-affairs did not permit him. He was employed, near thirty years, in the most important negotiations of Henry IV. for whom he was several times resident with the princes of Germany, and afterwards ambassador. However, he published a good edition of Justin at Paris, 1581, in 8vo. where he shewed his sagacity, his learning, his care in consulting good manuscripts by the many corrupted passages that he restored, and the many difficulties that he cleared in the notes. He had a vast knowledge of books, both manuscript and printed; and made a very great collection of them. Besides an edition of Justin, he was the author of other productions; which, if they did not shew his learning so much, have spread his fame a great deal more. Thuanus highly commends an answer, which he published in Germany to a piece, wherein the bad success of the expedition of the year 1587, was imputed to the French, who accompanied the Germans. “James Bongars, says the excellent historian, a young man of great genius and learning, and zealous for the honour of the French, who was charged with the affairs of Navarre there, getting a copy of the piece from his friend, replied in an extemporary, but shining, answer,” &c.

Thuanus
Restitutus,
p. 70.

This answer, however, though never so glorious to Bongars, is nothing, compared to that which he made to a bull of pope Sixtus V. against Henry IV. and which he had the courage to post up in Rome. But this action of Bongars, depending solely on the testimony of Varillas, and not being mentioned by Thuanus, Mezeray, or any historian of credit, is generally rejected as fabulous: and with reason, since it is not easy to conceive, how so extraordinary an affair could pass unnoticed by them. The world is indebted to Bongars for the publication of several authors, who wrote the history of the expeditions into Palestine. That work is intitled, “Gesta dei per Francos;” and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, wrote during his employments, which are much esteemed; and upon which Mr. Bayle has the following note. “Though he did not, like Bembo and Manucius, reject all terms that are not in the best Roman authors, yet his stile is fine, clear, polite, and full of natural charms. His letters were translated, when the dauphin began to learn the Latin language; and it appears by the epistle dedicatory to that young prince, and by the translator’s preface, that nothing was thought more proper for a scholar of quality,

“ than to read this work of Bongars : because by reading it,
 “ a man learns at the same time to express himself in noble
 “ terms about state-affairs, and to judge well of the conduct
 “ of an ambassador. Not only words and phrases are to be
 “ learnt by it, but also the course of affairs of those times ;
 “ and many particular facts, which still have some relation
 “ to the present time, and may be of greater use, than any
 “ thing to be found in Cicero's letters.”

Bongars died at Paris in 1612, when he was fifty-eight years of age : and the learned Causabon, whose letters shew that he was extremely obliged to him, and that he esteemed him much, laments in one of them, that “ the funeral honours, which were due to his great merit, and which he “ would infallibly have received from the learned in Germany, were not yet paid him at Paris.” Mr. Bayle thinks, that Bongars was never married : yet tells us, that he was to have been, in the year 1597, to a French lady, who had the misfortune to die upon the very day appointed for the wedding, after a courtship of near six years. This Bongars speaks of in his letters ; from which we learn also, that he was extraordinarily afflicted at it.

Strype's
Ann. of the
Reform.
vol. ii. edit.
1725. fol.
p. 575.
Wood's
Fasti, vol. i.
col. 27.

Wood's
Athens,
edit. 1721.
vol. i.
col. 27.

BONNER (EDMUND) bishop of London in the sixteenth century, born at Hanley in Worcestershire. In 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college. On the 12th of June he was admitted batchelor of the canon, and the day following batchelor of the civil law. He entered into holy orders about the same time ; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but distinguished himself chiefly by his skill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolsey, who appointed him his commissary for the faculties : and he was with this prelate at Cawood, when he was arrested of high treason. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkshire, Ripple in Worcestershire, East Dereham in Norfolk, and the prebend of Chiswick in the cathedral church of St. Paul : but the last he resigned in 1539, and East Dereham in 1540. He was installed archdeacon of Leicester October 17, 1535.

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains ; and he was a great promoter of the king's divorce from queen Catherine of Spain, and was of great use to his majesty in abrogating the pope's supremacy. He was also in high fa-

vour

your with lord Cromwell, secretary of state, by whose recommendation he was employed as ambassador at several courts (A). In 1532, he was sent to Rome, along with sir Edward Karne, to excuse king Henry's personal appearance, upon the pope's citation. In 1533, he was sent again to Rome to pope Clement VII. then at Marceilles, upon the excommunication decreed against king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his master in this affair with so much vehemence and fury, that the pope talked of throwing him into a caldron of melted lead; whereupon he thought proper to make his escape. He was employed likewise in other embassies to the kings of Denmark and France, and the emperor of Germany. In 1538, being then ambassador in France, he was nominated to the bishopric of Hereford, November 27; but before consecration he was translated to London.

Burnet's
Hist. of the
Reform.
vol. i. 2d
edit. 1681.
p. 120.

At the time of the king's death in 1547, Bonner was ambassador with the emperor Charles V. and though during Henry's reign he appeared so zealous against the pope, and had concurred in all the steps taken to bring about a re-formation, yet this seems to have been owing to his ambition, because he knew it to be the readiest way to preferment; but he was a papist in his heart, as became evident from his subsequent conduct. On the 1st of September, 1547, not

Fox, *ibid.*

(A) It was to him he chiefly owed his preferments and dignities, as he acknowledges in the following letter to that lord, written from Blois in France, 2d September 1538. "My very singular, especial good lord, as one most bounden, I most humbly commende me unto your honourable good lordship. And whereas in times passed it hath liked the same, without any my deferres or merites, even only of your singular exceeding goodnes, to bestow a great deale of love, benevolence, and good affection upon me so poore a man, and of so small qualities, expressing indeede sondry ways the good effectes thereof to my great preferment; I was very much bounde thereby unto your honourable good lordshippe, and thought it always my duty (as indeed it was) both

"to beare my true hart again unto
"your lordshippe, and also remem-
"bring suche kindnes, to do unto
"the same all such service and plea-
"sure as might then lie in my small
"power to do. But whereof your
"infinite and inestimable goodnes,
"it hath further liked you of late,
"first to advance me unto the office
"of legation from such a prince as
"my soveraigne lord is, unto the
"emperor and French King, and
"next after to procure and obtayne
"mine advancement to so honour-
"rable a promotion as the bishop-
"ricke of Herteford: I must here
"knowledge the exceeding great-
"nes of your lordshippes benefits,
"with mine own imbecillitie to re-
"compence it." John Foxe's Acts
and Monuments, edit. 1583, vol. ii.
p. 1088.

Ibid.
p. 1309.

many months after the accession of king Edward VI. he scrupled to take an oath, to renounce and deny the bishop of Rome, and to swear obedience to the king, and entered a protestation against the king's injunctions and homilies. For this behaviour he was committed to the Fleet; but having submitted and recanted his protestation, was released. He now indeed complied outwardly with the steps taken to advance the reformation, but used privately all means in his power to obstruct it. After the lord Thomas Seymour's death, he appeared greatly remiss in putting the court's orders in execution, particularly that relating to the use of the Common-prayer book; for which he was severely reprov'd by the privy council (B). He seem'd thereupon to redouble his diligence: but still through his remissness in preaching, and his connivance at the mass in several places, many people in his diocese being observed to withdraw from the divine service and communion, he was accused of neglect in the execution of the king's orders. He was summon'd before the privy council on the 11th of August, when after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's cross, on certain articles delivered to him (C); and

(B) In a letter they writ to him July 23, 1549, wherein among other things they tell him,—That "one uniforme order for common prayer and administration of the sacraments having been set forth, whereby much idolatry, wayne superstition, and great and slanderous abuses be taken away; it was no small occasion of sorrow to them, to understand by the complaints of many, that the said book remained, in many places of the realm, either not known at all, or not used, or at the least very seldom, and in a light and irreverent manner. The fault whereof (add they) we must impute to you, and others of your vocation." In the conclusion they tell him—"If we shall hereafter (these our letters and commandments notwithstanding) have estoones complaint, and find the like faults in your diocese, we shall have just cause to impute the fault thereof, and of all that ensue thereof, unto you; and consequently

"be occasioned thereby to see other-
"wyse to the redresse of these things,
"whereof we would be sorry. And
"therefore we do estoones charge
"and commaund you upon your al-
"legiance, to loke well upon your
"duety herein, as ye tender our
"pleasure." Fox, as above, p. 1309.

(C) They were as follow: 1. That all such as rebell against their prince, get unto them damnation; and those that resist the higher power, resist the ordinaunces of God; and he that dieth therefore in rebellion, by the woordes of Gode is utterly damned, and so looseth bodye and soule. And therefore those rebelles in Devonshire and Cornwall, in Northfolke or else-where, who take upon them to assemble a power and force against their king and prince, against the laws and statutes of the realme, and goe about to subverte the state and order of the commonwealth, not onely do deserve death, as traytors and rebels, but do accumulate to themselves eternal damnation, even to be in the burning fire of hell, with

Lucifer

and also to preach there once a quarter for the future, and be present at every sermon preached there, and to celebrate the communion in that church on all the principal feasts: and to abide and keep residence in his house in London, till he had licence from the council to depart elsewhere. On the day appointed for his preaching, he delivered a sermon to a crowded audience on the points assigned to him. But he entirely omitted the last article, the king's royal power being of no less authority or force in his youth, than was that of any of his predecessors; and therefore that all his subjects were as much bound to obey him, as if he had been thirty or forty years old. For this contempt, he was complained of to the king by John Hooper, afterwards bishop of Worcester:

ib. p. 1304,
1305.

Lucifer the father and first author of pride, disobedience, and rebellion, what pretence soever they have, and what masses or holy-water soever they pretende, or go about to make among themselves, as Chore, Dathan, and Abiron, for rebellion against Moses, were swallowed down alive into hell, although they pretended to sacrifice unto God.

2. Likewise in the order of the church and externe rites and ceremonies of divine service, for so much as God requireth humility of hearts, innocence of living, knowledge of him, charity and love to our neighbours, and obedience to his worde and to his ministers and superiour powers, these we must bring to all our prayers, to all our service; and this is the sacrifice that Christ requireth, and these be those that makes all things pleasaunt unto God. The externe rites and ceremonies be but exercises of our religion, and appointable by superior powers, in choosing whereof we must obey the magistrates; the whyche things also we do see ever hath bene and shal be (as the time and place is) divers, and yet al hath pleased God so long as these before spoken inward things be there. If any man shall use the old rites, and therefore disobey the superior power, the devotion of his ceremonies is made nought by his disobedience; so that, which els (so long as the law did so stand) might be good, by pride and disobedience

nowe is made nought; as Saule's sacrifice, Chore, Dathan, and Abiron, and Aaron's two children were. But who that joineth to devotion obedience, he winneth the garland. For else it is a zeale sed non secundum scientiam, a wil, desire, zeale and devotion, but not after wisdom; that is a foolish devotion, which can require no thanks or praise. And yet agayne, where ye obey, ye must have devotion; for God requireth the heart more than the outward doings; and therefore who that taketh the communion, or faith or heareth the service appointed by the king's majestie, must bring devotion and inward prayer with him, or els his prayers are but vaine; lacking that whyche God requireth, that is, the heart and minde to pray to him.

3. Further ye shal for example, on Sunday come seventh night after the aforesaid date, celebrate the communion at Pauls church.

4. Ye shall also set forth in your sermon, that our authoritie of royal power is (as of truth it is) of no lesse authoritie and force in this our young age, then is, or was of any of our predecessors, though the same were much elder, as may appeare by example of Josias, and other young kings in scripture; and therefore all our subjects to be no less bound to the obedience of our preceptes, lawes and statutes, than if we were of thirty or forty years of age. Fox, ib. p. 1310, 1311.

whereupon archbishop Cranmer, bishop Ridley, sir William Petre, and sir Thomas Smith, secretaries of state, and William May, L. L. D. and dean of St. Paul's, were appointed commissioners to proceed against him. He appeared before them September 10, 13, 16, 18, 20, 23, and October the 1st; and after a long trial, was committed to the Marshalsea; and towards the end of October, deprived of his bishopric.

Fome, p.
3496.

On the accession of queen Mary, Bonner had an opportunity of shewing himself in his proper colours; he was restored to his bishopric, by a commission read in St. Paul's cathedral, the 5th of September 1553. In 1554, he was made vicegerent, and president of the convocation, in the room of archbishop Cranmer, who was committed to the Tower. The same year, he visited his diocese, in order to root up all the seeds of the reformation, and behaved in the most furious and extravagant manner; at Hadham, he was excessively angry because the bells did not ring at his coming, that the rood loft was not decked, nor the sacrament hanged up. He swore and raged in the church at Dr. Bricket, the rector, and calling him knave and heretic, went to strike at him; but the blow fell upon sir Thomas Joscelyn's ear, and almost stunned him. He set up the mass again at St. Paul's, before the act for restoring it was passed. The same year, he was in commission to turn out some of the reformed bishops. In the year 1555, and the three following years, he was the occasion of several hundreds of innocent persons being put to death, for their firm adherence to the protestant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby bishop of Ely) to degrade archbishop Cranmer, whom he used with great insolence. The 29th of December following, he was put into a commission to search and raze all registers, records containing professions against the pope, scrutinies taken in religious houses, &c. And the 8th of February 1556-7, he was also put in another commission, or kind of inquisition, for searching after and punishing all heretics.

Bonner, as
above, p.
341.

Upon queen Elizabeth's accession things took a different turn: Bonner went to meet her at Highgate, with the rest of the bishops; but she looked on him as a man stained with blood, and therefore could shew him no mark of her favour. For some months he remained unmolested; but being called before the privy-council on the 30th of May 1559, he refused to take the oath of allegiance and supremacy. For this reason he was deprived a second time of his bishopric the 29th of June following,

following, and committed to the Marshalsea. In pursuance of the statute 5 Eliz. chap. 1. the oath of supremacy being again tendered to him, he was, upon his refusing to take it, indicted of a premunire. Wood, ubi supra, col. 165.

After having lived in confinement some years, he died September the 5th, 1569. Three days after he was buried at midnight, in St. George's church-yard in Southwark, to prevent any disturbances that might have been made by the citizens, who hated him extremely. Bonner was certainly a violent, furious, and passionate man, and extremely cruel in his nature; and his person being very fat and corpulent, this made one say of him, that he was full of guts but empty of bowels. He was a great master of the canon law, being excelled in that faculty by very few of his time; and also was well skilled in politics. Several pieces were published under his name (D). Fox, ib.

(D) They are as follow.

1. Preface to the Oration of Stephen Gardiner, bishop of Winchester, concerning true obedience. Printed at London; in Latin, 1534, 1435, and at Hamburg in 1536, 8vo. Translated into English by Michael Wood, a zealous protestant, with a bitter preface to the reader, and a postscript. Roan, 1553, 8vo. It is also inserted in J. Fox's Book of Martyrs. In the preface, Bonner speaks much in favour of king Henry the Eighth's marriage with Anne Boleyn, and against the tyranny exercised by the bishop of Rome in this kingdom.

2. Several letters to the lord Cromwell.

3. A Declaration to lord Cromwell, describing to him the evil behaviour of Stephen [bishop of] Winchester, with special causes therein contained wherefore, and why, he disliked of him.

4. Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon.

5. An Admonition and Advertisement given by the bishop of London to all readers of the Bible in the English tongue.

6. Injunctions given by Bonner, bishop of London, to his clergy,

(about preaching) with the names of books prohibited.

7. Letter to Mr. Lechmore.

8. Responsum & Exhortatio. Lond, 1553, 8vo. Answer and Exhortation to the clergy in praise of priesthood; spoken by the author in St. Paul's cathedral. Lon. 16th October 1553, after a sermon preached before the clergy, by John Harpesfield.

9. A Letter to Mr. Lechmore, 6th September 1553.

10. Articles to be enquired of in the general visitation of Edmund bishop of London, exercised by him in the year 1554, in the city and diocese of London, &c. To ridicule them, John Bale, bishop of O Jory, wrote a book, intituled, A Declaration of Edmund Bonner's articles, concerning the clergy of London diocese, whereby that execrable anti-christ is in his right colours revealed. 1554, and 1561. 8vo.

11. A profitable and necessary Doctrine, containing an exposition on the Creed, seven Sacraments, ten Commandments, the Pater Noster, Ave Maria, with certain Homilies adjoining thereto, for the instruction and information of the diocese of London. Lond. 1554-5, 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendleton.

tan; the former part of it, which is catechism, is mostly taken out of the Institution of a Cristen Man, set out by king Henry VIII. only varied in some points.

12. Several letters, declarations, arguings, disputes, &c. of his are

extant in John Foxe's Book of Martyrs, vol. last.

13. His Objections against the Process of Robert Horne, bishop of Winchester, who had tendered the oath of supremacy to him the second time, are preserved by Mr. Strype in his Annals of the Reformation.

Life of Barton Booth,
sq;

Hist. of the
Eng. stage,
p. 143.

Remarks on
the British
Theatre,
p. 293.

BOOTH (BARTON) a famous English actor, who chiefly excelled in tragedy, born in the county palatine of Lancaster in the year 1681. At the age of nine years he was put to Westminster school, under the tuition of the famous Dr. Busby. Here he soon discovered an excellent genius and capacity: he had a peculiar turn for Latin poetry, and had fixed many of the finest passages so firmly in his memory, that he could repeat them; this he would do with such propriety, with such a graceful action, and such a peculiar emphasis, that he charmed every body who heard him. Thence it was that when, according to custom, a Latin play was to be acted, one of the first parts was given to young Booth, who performed it in such a manner, as gained him universal applause, and particular respect from the doctor. This first gave him an inclination for the stage. His father intended him for the church: but when Barton reached the age of seventeen, and was about to be sent to the university, he stole away from school, and went over to Ireland in 1698, with Mr. Ashbury, master of the company at Dublin. Here he was soon distinguished greatly for his theatrical abilities, especially in tragedy, for which he seemed to be formed by nature; for he had a grave countenance and a good person, with a fine voice and a manly action. When he had been three seasons in Dublin, in which time he had acquired a great reputation, he resolved to return to England, which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The first character in which he appeared on the English stage, was that of Maximus, in the tragedy of Valentinian; and it was scarce possible for a young actor to meet with a better reception than he had. The Ambitious Stepmother coming soon after upon the stage, he performed the part of Artaban, which added considerably to the reputation he had acquired, and made him be esteemed one of the first actors then upon the stage. Nor was his fame less in all the succeeding characters which he attempted; but he shone with greatest lustre

lustre in the tragedy of Cato, which was brought on the stage in the year 1712. "Although Cato (says Mr. Cibber) seems plainly written upon what are called whig principles, yet the Tories at that time had sense enough not to take it as the least reflection on their administration, but, on the contrary, they seemed to brandish and vaunt their approbation of every sentiment, in favour of liberty, which by a public act of their generosity was carried so high, that one day while the play was acting they collected fifty guineas in the boxes, and made a present of them to Booth, with this compliment — For his honest opposition to a perpetual dictator, and his dying so bravely in the cause of liberty." The reputation to which Mr. Booth was now arrived, seemed to entitle him to a share in the management of the theatre, but this perhaps his merit would never have procured, had it not been through the favour of lord Bolingbroke, who in 1713, procured a new licence, recalling all former licences, in which Mr. Booth's name was added to those of the former managers, Cibber, Wilks, and Dogget, the last of whom was so much offended at this, that he threw up his share, and would not accept of any consideration for it; but Mr. Cibber tells us, he only made this a pretence, and that the true reason of his quitting, was his dislike to Wilks, whose humour was become insupportable to him. When Mr. Booth came to a share of the management of the house, he was then in the 33d year of his age, and in the highest reputation as an actor, nor did his fame as a player sink by degrees, as sometimes has happened to them who have been most applauded, but increased every day more and more. The health of Mr. Booth however beginning to decline, he could not act so often as usual, and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his distemper permitted him to tread the stage; but his constitution broke now very fast, and he was attacked with a complication of distempers, which carried him off May 10th, 1733.

Apology for his life, p. 379.

Tb. p. 402.

Remarks on the British theatre, p. 300.

His character as an actor has been celebrated by some of the best judges. Mr. Aaron Hill, a gentleman, who by the share he had in the management of the playhouse, could not but have sufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him.

"Two advantages (says this gentleman) distinguished him in the strongest light from the rest of his fraternity; he had learning to understand perfectly whatever it was his

History of the English stage, p. 247.

“ part to speak, and judgment to know how far it agreed or
 “ disagreed with his character. Hence arose a peculiar
 “ grace, which was visible to every spectator, though
 “ few were at the pains of examining into the cause of
 “ their pleasure. He could soften and slide over with a
 “ kind of elegant negligence, the improprieties in a part he
 “ acted, while, on the contrary, he would dwell with energy
 “ upon the beauties, as if he exerted a latent spirit, which
 “ had been kept back for such an occasion, that he might
 “ alarm, awaken, and transport in those places only, where
 “ the dignity of his own good sense could be supported by
 “ that of his author. A little reflection upon this remark-
 “ able quality, will teach us to account for that tran-
 “ languor, which has sometimes been observed in his action,
 “ and which was generally, though I think falsely, imputed
 “ to the natural indolence of his temper. For the same
 “ reason, though in the customary rounds of his business,
 “ he would condescend to some parts in comedy, he seldom
 “ appeared in any of them with much advantage to his cha-
 “ racter. The passions which he found in comedy were not
 “ strong enough to excite his fire, and what seemed want of
 “ qualification, was only absence of impression. He had a
 “ talent at discovering the passions, where they lay hid in
 “ some celebrated parts, by the injudicious practice of other
 “ actors, which when he had discovered he soon grew able to
 “ express them. And his secret for attaining this great lesson
 “ of the theatre was an adaption of his look to his voice,
 “ by which artful imitation of nature, the variations in the
 “ sound of his words gave propriety to every change in
 “ his countenance. So that it was Mr. Booth’s peculiar
 “ felicity to be heard and seen the same—whether as the
 “ pleased, the grieved, the pitying, the reproachful, or the
 “ angry. One would almost be tempted to borrow the aid of
 “ a very bold figure, and to express this excellence the more
 “ significantly, beg permission to affirm, that the blind might
 “ have seen him in his voice, and the deaf have heard him
 “ in his visage. His gesture, or, as it is commonly called,
 “ his action, was but the result and necessary consequence of
 “ his dominion over his voice and countenance; for having
 “ by a concurrence of two such causes, impressed his imagi-
 “ nation with such a stamp and spirit of passion, he ever
 “ obeyed the impulse by a kind of natural dependency,
 “ and relaxed or braced successively into all that fine expres-
 “ siveness, with which he painted what he spoke without re-
 “ straint or affectation.”

Mr.

Mr. Cibber has also taken particular notice of Mr. Booth, nor has he omitted either his excellencies or defects; this writer, speaking of Wilks and him, says, "they were actors so opposite in their manner, that if either of them could have borrowed a little of the other's fault, they would both have been improved by it. If Wilks had sometimes too violent a vivacity, Booth as often contented himself with too grave dignity. The latter seemed too much to heave up his words, as the other to dart them to the ear with too quick and sharp a vehemence. Thus Wilks would too frequently break into the time and measure of the harmony by too many spirited accents in one line; and Booth, by too solemn a regard to harmony, would as often lose the necessary spirit of it: so that (as I have observed) could we have sometimes raised the one and sunk the other, they had both been nearer the mark. Yet this could not be always objected to them, they had their intervals of unexceptionable excellence, that more than ballanced their errors. The master-piece of Booth was Othello; then he was most in character, and seemed not more to animate and please himself in it than his spectators. It is true he owed his last and highest advancement to his acting Cato, but it was the novelty and critical appearance of that character, that chiefly swelled the torrent of his applause; for let the sentiments of a declaiming patriot have all the sublimity of poetry, and let them be delivered with all the utmost grace and elocution, yet this is but one light wherein the excellence of an actor can shine; but in Othello we may see him in the variety of nature. In Othello therefore I may safely aver, that Booth shewed himself thrice the actor that he could in Cato, and yet his merit in acting Cato need not be diminished by this comparison. Wilks often regretted that in tragedy he had not the full and strong voice of Booth, to command and grace his periods with. But Booth used to say, that if his ear had been equal to it, Wilks had voice enough to have shewn himself a much better tragedian. Now though there might be some truth in this, yet these two actors were of so mixed a merit, that even in tragedy the superiority was not always on the same side. In sorrow, tenderness, or resignation, Wilks plainly had the advantage, and seemed more pathetically to feel, look, and express his calamity. But in the more turbulent transports of the heart, Booth again bore the palm, and left all competitors behind him."

Cibber's
Apology,
p. 476.

BORDONE (PARIS) an excellent Italian painter, was born at Venice, about the year 1512; and being descended of a noble family, was brought up to letters, musick, and other genteel accomplishments. He was a disciple of Titian, and flourished in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and esteem; and for whom, besides abundance of histories, he made the portraits of several court-ladies in so excellent a manner, that original nature was hardly more charming. From France he returned home to Venice, laden with honour and riches; and having acquired as much reputation in all parts of Italy, as he had done abroad, he died in the year 1587, aged 75 years.

BORELLI (JOHN ALPHONSO) a famous philosopher and mathematician, born at Naples the 28th of January 1608. He was professor of philosophy and mathematicks in some of the most celebrated universities of Italy, especially at Florence and Pisa, where he became highly in favour with the princes of the house of Medicis; but having been engaged in the revolt of Messina, he was obliged to retire to Rome, where he spent the remainder of his life under the protection of Christina queen of Sweden, who honoured him with her friendship, and by her liberality towards him, softened the rigour of his hard fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he instructed the youth in mathematical studies. He died there of a pleurisy the 31st of December 1679, in the 72d year of his age (A).

Niceron,
tom. 18. p.
257, 258.
edit. Paris
1732.

BOR-

(A) Borelli left the following works.

1. *Le cause delle febri maligni.* 1649. in 12mo.

2. *Euclides restitutus, &c.* Pisa 1668. in 4to.

3. *Apollonii Pergæi conicorum libri 5, 6, & 7, paraphraste Abalphato Asphanensi nunc primum editi. Additus in calce Archimedis assumptorum liber, ex codicibus Arabicos, MSS. Ser. D. Etruriæ. Abrahamus Ecchellenfis Maronita Latinis reddidit. Joannes Alphonsus Borellus in Pisana academia Mathematicos professor*

curam in geometricis versione consultit et notas uberioris in universum opus adjecit. Floren. 1661, fol.

4. *Theoriæ Medicorum Planetarum ex causis physicis deductæ.* Flor. 1666, 4to.

5. *De vi percussioneis.* Bologna 1667, 4to. This piece was reprinted with his famous treatise *De Motu Animalium*, and that *De Motionibus naturalibus*, in 1686.

6. *Osservazione intorno alla vista ineguali degli occhi.* This piece was inserted in the journal of Rome, for the year 1669.

7. De

7. *De motionibus naturalibus de gravitate pendentibus.* Regio Julio 1670. 4to.

8. *Meteorologia Ætnea, &c.* Regio Julio 1670. 4to.

9. *Osservazione dell' eclissi luna- re, fatta in Roma da gio Alph. Borelli la sera degli 11 Gennaro 1675.* Inserted in the journal of Rome 1675. p. 34.

10. *Elementa conica Apollonii Pergæi, et Archimedis opera nova et*

breviori methodo demonstrata. Printed at Rome in 1679 in 12mo. at the end of the 3d edition of his *Euclides restitutus*.

11. *Tractatus duplex de vi percussione, &c. cum responsionibus ad Stephani de Angelis animadversiones in librum de vi percussiones.* Leyden 1686. 4to.

12. *De rerum usu judicium.* Strassburgh 1684. 8vo.

BORGARUTIUS (PROSPER), an eminent Italian physician, who lived in the sixteenth century, and published some works; the first of which was a treatise of anatomy. Bayle's Dict. He composed it in his native language; and finding it well received, he translated it into Latin, with the addition of several new observations, which he had made while he taught anatomy at Padua. He not only communicated to the publick the discoveries he had made by the dissection of bodies, but studied medicines also, and printed something on that subject. He took a journey to the court of France in the year 1567, and found at Paris the manuscript of the *Chirurgia Magna* of Vesalius. He bought it; and, then correcting and digesting it into order, he published it at Venice in the year 1569, in 8vo. The trouble he was involved in during the printing of his own treatise of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the press, he broke his word; and in this compares himself to those women, who in the pains of childbirth protest, they will never expose themselves to the like any more, nevertheless, when the pain is over, forget their protestations. Every body knows the story of the woman, who made a protestation of this nature: who yet was no sooner delivered, than she desired, that the blessed candle, which was burning on the table, might be put out; "for, says she, it may serve me another time." It is well known, says Mr. Bayle, that there are particular and indispensable reasons, which very justly discharge a woman from any thing, she may have sworn on such an occasion. It is not, says he, the same thing, as it is with vows made at sea in a storm, which are commonly forgot, as soon as the parties are safe on shore.

Epist. Dedic.
Chirurgie
Magnæ.

BORGIA (CÆSAR) a natural son of pope Alexander VI. was a man of such conduct and character, that Machiavel has thought fit to propose him, in his famous book called "The Prince," as an original and pattern to all princes, who would act the part of judicious tyrants. What year he was born in, we do not find : but he was at his studies in the university of Pisa, when Alexander was elected pope, which was in August 1492. Upon the news of his father's advancement, he banished all thoughts of the private condition of life, he had hitherto been in ; and full of ambition and the highest notions, as if himself was to be made emperor of the world, he hastened directly to Rome. Alexander received him with formality and coldness, which, whether it was real or only affected, is not easy to determine. Cæsar however took it to be real ; and greatly disgusted as well as disappointed, went immediately and complained to his mother Vanozza. Vanozza comforted him ; bid him not be cast down ; and told him, that she knew the pope's mind better than any body, and for what reasons his holiness had given him that reception. In the mean time the court-flatterers solicited the pope to make Cæsar a cardinal, which the pope absolutely refused ; nevertheless, that he might not seem altogether forgetful of him, he created him archbishop of Valenza, a benefice which his holiness had enjoyed in his younger days. This preferment was by no means acceptable to Cæsar, yet he thought proper to take up with it ; since the pope, he found, was determined to confer the best of his secular dignities on his eldest son Francis, who at that time was made duke of Gandia by Ferdinand king of Castile and Arragon.

Alexander VI. had five children by his mistress Vanozza ; Francis and Cæsar, already mentioned, two other sons, and a daughter named Lucretia. Francis was a gentleman of a fine disposition, of probity and real goodness, and in every respect quite opposite to his brother Cæsar ; but Cæsar seems to have possessed abilities superior to those of Francis : which made a certain historian say, "that Cæsar was great among the wicked, and Francis good among the great." Cæsar however was the mother's favourite, as having a temper and principles more conformable to hers : for which reason, at the time when Alexander was undetermined, on which of these brothers he should bestow the cardinal's cap, Vanozza declared herself in favour of Cæsar, who was accordingly made a cardinal in the second year of Alexander's pontificate.

From

From henceforward he acted in concert with his father, and was a great instrument in executing all the schemes of that most wicked pope : for he had not the least grain of virtue or goodness in the make of him, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant ; for that was the sole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the secular dignities, which then were much more coveted than the ecclesiastical, were heaped upon Francis ; and this obstructed Cæsar's projects so intirely, that he was resolved at all adventures to remove him. It was in the year 1497, that hiring assassins, he caused him to be murdered, and thrown into the Tiber ; where his body was found some days after, full of wounds and extremely mangled. The pope was afflicted to the last degree ; for though he made use of Cæsar as the abler, he loved Francis as the better man. He caused therefore strict enquiry to be made after the murderers ; upon which Vanozza, who for that and other reasons was justly suspected to be privy to the affair, went privately to the pope, and used all the arguments she could, to dissuade him from searching any further. Some say, that she went so far as to assure his holiness, that if he did not desist, the same person, who took away his son's life, would not spare his own.

Cæsar, who now succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and grew quite sick of the cardinalate ; for which reason he determined to throw it off as soon as possible, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him : for cruel as well as ambitious he was in the highest degree. It is incredible, what numbers he caused to be taken off by poison or the sword ; and it is notorious, that swarms of assassins were constantly kept in pay by him at Rome, for the sake of removing all, who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was soon after made duke of Valentinois by Lewis XII. of France : with whom he entered into a league, for the conquest of the Milanese. From this time he experienced various turns of fortune, and was sometimes very prosperous, sometimes much otherwise. He very hardly escaped dying of poison in the year 1503 : for, having concerted with the pope a design of poisoning nine newly created cardinals at once, for the sake of possessing their effects,

fects, the poisoned wine, destined for the purpose, was by mistake brought to and drank by themselves. The pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers, which the turbulent and restless spirit of Cæsar made them fear, even though he was unarmed. He escaped from thence, and got safe to Navarre to king John his brother-in-law, where he met with a very friendly reception. From hence he designed to go into France; and there, with the assistance of Lewis, to try, if he could once more re-establish his fortune. But Lewis refused to receive him, not only because he and Spain had concluded a truce, but because they were also at enmity with the king of Navarre. Nay, the French king, in order to gratify Spain, had confiscated Cæsar's duchy of Valentinois, and taken away the yearly pension, which he had from France. So that Cæsar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was killed by the stroke of a gianette. This happened upon the 12th of March 1507. Cæsar Borgia took these words for his device, "aut Cæsar
"aut nihil;" which gave occasion to the following epigrams:

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I.

"Borgia Cæsar erat, factis et nomine Cæsar;
"Aut nihil, aut Cæsar, dixit; utrumque fuit.

2.

"Aut nihil, aut Cæsar, vult dici Borgia: quid ni,
"Cum simul et Cæsar possit, et esse nihil.

3.

"Omnia vincebas, sperabas omnia, Cæsar:
"Omnia deficiunt, incipis esse nihil."

BORLACE (Dr. EDMUND) son of fir John Borlace, master of the ordnance, and one of the lords justices of Ireland, was born in the beginning of the eighteenth century, and educated at the university of Dublin. Then he travelled to Leyden, where he commenced doctor of physick in the year 1650. He was afterwards admitted to the same degree at Oxford. At last he settled at ^{Wood's} ^{Athen.} ^{Oxon.} Chester, where he practised physick with great reputation and success; and where he died in the year 1682. Among several books which he wrote and published, are, 1. "Latham Spaw in Lancashire: with some remarkable cases and cures effected by it." Lond. 1670, 8vo. Dedicated to Charles earl of Derby. 2. "The Reduction of Ireland to the crown of England: with the governors since the conquest by king Henry II. ann. 1172, and some passages in their government. A brief account of the rebellion, ann. dom. 1641. Also the original of the university of Dublin, and the college of physicians." Lond. 1675, in a large octavo. 3. "The History of the execrable Irish Rebellion, traced from many preceding acts to the grand eruption Oct. 23, 1641; and thence pursued to the act of settlement 1672." Lond. 1680, folio. Mr. Wood tells us, that much of this book is taken from another, entitled, "The Irish Rebellion; or, the history of the beginnings and first progress of the general rebellion raised within the kingdom of Ireland Oct. 23, 1641." Lond. 1646, 4to: written by fir John Temple, master of the rolls, one of his majesty's privy council in Ireland, and father of the celebrated fir William Temple. 4. "Brief Reflections on the earl of Castlehaven's memoirs of his engagement and carriage in the war of Ireland. By which the government of that time, and the justice of the crown since, are vindicated from aspersions cast upon both." Lond. 1682, 8vo.

BORRI (JOSEPH FRANCIS) a famous chymist, quack, and heretick, was a Milanese, and born in the beginning of the seventeenth century. He finished his studies in the seminary at Rome, where the jesuits admired him as a prodigy for his parts and memory. He applied himself to chymistry, and made some discoveries; but plunging himself into the most extravagant debaucheries, he was obliged at last to take refuge in a church. This was in the year 1654. A little while after, he set up for a religious man; and affecting an appearance of great zeal, he lamented the corrup-

tion of manners, which prevailed at Rome, saying, that the distemper was come to the height, and that the time of the recovery drew near: a happy time, wherein there would be but one sheepfold on the earth, whereof the pope was to be the only shepherd. "Whosoever shall refuse, said Borri's Life, as quoted by Mr. Bayle, "he, to enter into that sheepfold; shall be destroyed by the pope's armies. God has predestinated me to be the general of those armies: I am sure, that they shall want nothing. I shall quickly finish my chymical labours by the happy production of the philosophers stone; and by that means I shall have as much gold, as is necessary for the business. I am sure of the assistance of the angels, and particularly of that of Michael the archangel. When I began to walk in the spiritual life, I had a vision in the night, attended with an angelical voice, which assured me, that I should become a prophet. The sign that was given me for it was a palm, that seemed to me quite surrounded with the light of Paradise."

He communicated to his confidants the revelations, which he boasted to have received: but after the death of Innocent X. finding that the new pope Alexander VII. renewed the tribunals, and caused more care to be taken of every thing, he despaired of succeeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with several people; whom he caused to perform certain exercises, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of secrecy to him; and when he found them confirmed in the belief of his extraordinary mission, he prescribed to them certain vows by the suggestion of his angel, as he pretended. One of those vows was that of poverty; for the performance of which he caused all the money that every one had to be consigned to himself. The design of this crafty impostor was, in case he could get a sufficient number of followers, to appear in the great square of Milan; there to represent the abuses of the ecclesiastical and secular government; to encourage the people to liberty; and then, professing himself of the city and country of Milan, to pursue his conquests as well as he could. But his design miscarried by the imprisonment of some of his disciples; and as soon as he saw that first step of the inquisition, he fled with all imaginable haste. They proceeded against him for contumacy in 1659, and 1660; and he was condemned as an heretick, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported

ported to have said, that "he never was so cold in his life, as on the day that he was burnt at Rome." A piece of wit, however, which has been ascribed to several others. He had dictated a treatise on his system to his followers: but took it from them, as soon as he perceived the motions of the inquisition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquisition, and were found to contain doctrines very absurd and very impious: as, "that the Son of God, through an ambitious principle, and to become equal to his Father, moved him to create beings; that Lucifer's fall proceeded from his refusing to adore Jesus Christ and the Holy Virgin in idea; that the angels, who adhered to Lucifer, remain in the air; that God made use of the ministry of rebellious angels for the creation of animals and elements; that the souls of beasts are a production, or rather an emanation, of the substance of the wicked angels, which is the reason why they are mortal; that the holy virgin proceeded from the bosom of the divine nature, and was a real goddess, since otherwise she could not be the spouse of the holy ghost, because of the disproportion of natures," &c.

Borri's life.

Borri staid some time in the city of Strasburgh, to which he had fled; and where he found some assistance and support, as well because he was persecuted by the inquisition, as because he was reputed a great chymist. But this was not a theatre large enough for Borri: he went therefore to Amsterdam, where he made a great noise. Here he appeared in a stately and splendid equipage, and took upon him the title of excellency: people flocked to him, as to the physician who could cure all diseases; and proposals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to sink, either because his miracles, as Mr. Bayle says, no longer found any credit, or because his faith could work no more miracles. In short, he broke; and fled in the night from Amsterdam, with a great many jewels and sums of money, which he had pilfered. He went to Hamburgh, where queen Christina was at that time. He put himself under her protection; and persuaded her to venture a great deal of money, in order to find out the philosopher's stone: which, as the reader will easily imagine, came to nothing. Afterwards he went to Copenhagen, and inspired his Danish majesty to search for the same secret; by which means he acquired that prince's favour so far, as to become very odious to all the great persons of the kingdom. Immediately after the death of the king, whom he had put upon

Bayle, &c.

great expences in vain, he left Denmark for fear of being imprisoned, and resolved to go into Turkey. Being come to the frontiers at a time, when the conspiracy of Nadasti, Serini, and Frangipani, was discovered, he was taken for one of the accomplices, and secured; and his name was sent to his Imperial majesty, to see if he was one of the conspirators. The pope's nuncio had audience of the emperor at the same time that this information arrived; and, as soon as he heard Borri mentioned, he demanded, in the pope's name, that the prisoner should be delivered to him. The emperor consented to it, and ordered, that Borri should be sent to Vienna; and afterwards, having first obtained from the pope a promise, that he should not be put to death, he sent him to Rome; where he was tried and condemned to perpetual confinement in the prison of the inquisition. He

Bayle, &c.

made abjuration of his errors in the month of October 1672. Some years after he obtained leave to come out, to attend the duke d'Estrée, whom all the physicians had given over; and the unexpected cure he wrought upon him occasioned it to be said, that an arch-heretick had done a great miracle in Rome. It is said also, that the queen of Sweden sent for him sometimes in a coach; but that after the death of that princess, he went no more abroad, and that none could speak with him, without special leave from the pope. The Utrecht Gazette, as Mr. Bayle relates, of the 9th of September, 1695, informed the publick, that Borri was lately dead in the castle of St. Angelo, being seventy-nine years of age. It seems, that the duke d'Estrée, as a recompence for recovering him, had procured Borri's prison to be changed, from that of the inquisition to the castle of St. Angelo.

Some pieces were printed at Geneva in the year 1681, which are ascribed to him; as, 1. Letters concerning chemistry; and, 2. Political Reflections. The first of these works is intitled, *La chiavi del gabinetto del cavagliere Giuseppe Francesco Borri Milanese*; the second, *Istruzioni politicke, del cavagliere G. F. B. M. date al re di Danimarca*. We learn from the life of Borri, that when he was at Strasbourg, he published a letter, which went all over the world. Two other of his letters are said to have been printed at Copenhagen, in the year 1699, and inscribed to Bartholinus; one of them, *De ortu cerebri, et usu medico*; the other, *De artificio oculorum humores restituendi*. The journal des Savans, of the 2d of September 1669, speaks fully of these two letters. Konig ascribes also another piece to him, intitled, *Notitia gentis Burrhorum*. Monsieur Sorbier saw

Borri

Borri at Amsterdam, and has left us a description and character of him. He says, that "he was a tall black man, " pretty well shaped, who wore good cloaths, and spent a " good deal of money : that he did not want parts, and had " some learning, was without doubt somewhat skilled in " chymical preparations, had some knowledge in metals, " some methods of imitating pearls or jewels, and, it may " be, some purgative and stomachick remedies : but that he " was a quack, an artful impostor, who practised upon the " credulity of those, whom he stood most in need of ; of ^{Sorbiere,} " merchants, as well as princes, whom he deluded out of ^{Relation} " great sums of money, under a pretence of discovering the ^{d'un voyage} " philosopher's stone, and other secrets of mighty import- ^{en Angle-} " ance : and that, the better to carry on this scheme of ^{terre, p.} 155. " knavery, he had assumed the mask of religion."

BORRICHIOUS, one of the learnedest men of his age, the son of a lutheran minister in the diocese of Ripen, in Denmark, born April the 7th, 1626. He was sent to the university of Copenhagen in 1644, where he remained six years, during which time he applied himself to many different studies, but chiefly to physick. He taught publicly in his college, in which capacity he acquired the character of a man indefatigable in labour, and of excellent morals. He gained thereby the esteem of Caspar Brochman, bishop of Zealand, and of the chancellor of the kingdom, by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorship of the famous school of Hellow, but refused it, having formed a design of travelling and perfecting his studies in physick. He began to practise as a physician during a most terrible plague, in Denmark, which made great havock in the capital city. The contagion being ceased, he prepared for travelling as he intended ; but was obliged to defer it for some time, Mr. Gerstorf the first minister of state, having insisted on his residing in his house in the quality of tutor to his children. He continued in this capacity five years, and then set out upon his travels : before his departure he had the honour to be appointed professor in poetry, chymistry, and botany. He left Copenhagen November 1660, and after having visited several eminent physicians at Hamburgh, he went to Holland, where he continued a considerable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He visited also several other cities of France, and at Angers he had a doctor's degree in physick conferred upon him.

Histor. He afterwards passed the Alps, and arrived at Rome in October 1665, where he remained till the end of March 1666, when he was obliged to set out for Denmark. He passed through Germany and arrived in his native country in October 1666. The advantages which Borrichius reaped in his travels were very considerable, for he had made himself acquainted with all the learned men in the different cities through which he passed. At his return to Denmark he resumed his professorship, in the discharge of which he acquired great reputation, for his assiduity, and universal learning; and the books which he published are proofs thereof (A). He was raised to the office of counsellor in the supreme council of justice in 1686. and to that of counsellor of the royal chancery in 1689. This same year he had a severe attack of the stone, and the pain every day encreasing, he was obliged to be cut for it; the operation however did not succeed, the stone being so big, that it could not be extracted. He bore this affliction with great constancy and resolution till his death, which happened on the third of October 1690.

Borrichius
de vita sua,
inserted in
vol. i. of
Declaratum
Pictarum
Danorum.
Lejden,
1673.

(A) The most remarkable of which are as follow:

1. Cabala characteralis.
2. Disputatio de artis poetice natura.
3. Dissertationes academice.
4. Parnassus in nuce.
5. Dissertatio de ortu et progressu chemice.
6. Hermetis, Ægyptiorum ac chemicorum sapientia ab Hermanni Conringii animadversionibus vindicata.
7. Cogitationes de variis latinæ linguæ statibus.

8. Conspectus scriptorum chemicorum illustriorum.

9. Brevis conspectus scriptorum latinæ linguæ præstantiorum.

10. De antiqua urbis Romæ facie dissertatio.

11. Tractatus de usu plantarum indigenarum in medicina.

12. Docimaste, metallica elare et compendiose tradita.

The titles of the rest of his performances may be seen in John Moller's Spicileg. Hypomnematum de scriptis Danorum, p. 36.

BOS, (JOHN BAPTIST DU) a celebrated member of the French academy, was born at Beauvais in the year 1670; and descended from wealthy and reputable parents, his father Claude du Bos being a merchant, and a considerable magistrate in the town. John Baptist was sent to Paris to finish his studies, and was admitted a bachelor of the Sorbonne in the year 1691. In 1695, he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with some important transactions in Germany, Italy, England, and Holland. At his return to Paris, he

was

was handsomeiy preferred, made an abbe, and had a considerable pension settled on him. He was chosen perpetual secretary of the French academy; and in this situation he died at Paris, upon the 23d of March 1742. His principal works are, 1. "Critical Reflections upon poetry and painting:" the best edition of which valuable and elegant work is that of Paris, 1740, in three volumes, 12mo. 2. "A critical history of the establishment of the French monarchy among the Gauls:" the best edition 1743, in two volumes, 4to. and four 12mo. 3. "The Interests of England, ill understood in the present war:" printed in the year 1704. 4. "The history of the four Gordians, confirmed and illustrated by medals." 5. "The history of the league of Cambray, formed in the year 1708, against the Republick of Venice:" the best edition 1728, in two volumes, 12mo.

BOSQUET, (FRANCIS) bishop of Montpelier, one of the most learned prelates of France, in the seventeenth century. He was born at Narbonne, and had most of his education in the college of Foix in Toulouse. Before he entered into orders, he had held very honourable offices; he had been intendant of Guienne and Languedoc, solicitor-general to the parliament of Normandy, and was counsellor of state in ordinary, when he was appointed bishop of Lodève in 1648, upon the resignation of John de Plantavit, his particular friend, but he did not take possession of the see, till January 1650. About the beginning of the pontificate of Alexander the VIIth, he went to Rome, where the sacred college conferred upon him many marks of their esteem, and the pope shewed a particular regard to him on many occasions. M. Bosquet, upon his return to France, was translated to the bishoprick of Montpellier. During the sitting of the clergy of France at St. Germain in 1675, he petitioned the king to give him his nephew, the abbe de Pradel, as coadjutor in his see, which his majesty granted: From this time he lived retired in his diocese till his death, which happened on the 24th of June 1676 (A).

Journal de
Savans, Aug.
31, 1676.

(A) He left the following works:

1. Pontificorum Romanorum, qui
in Gallia oriundi, in ea federunt, historia ab ann. 1315 ad ann. 1394.
Paris 1632.

2. Synopsis legum Michaelis Belli.
Paris 1632.

3. Ecclesie Gallicane histor. &c.
Paris 1636.

4. La vie de S. Fulcran.

5. Discours sur la regale dans
l'assemblée du clergé de France, an.
1655.

6. Specimen Iconis historice cardinalis Mazarini.

There are likewise some pieces of
his in manuscript.

BOSSU, (RENE LE) born at Paris March the 16th, 1631. He began the course of his studies at Nanterre, where he discovered an early taste for polite literature, and soon made surprizing progress in all the valuable parts of learning. In 1649, he left Nanterre, and was admitted a canon regular in the abbey of St. Genevieve the seventh of July, and after a year's probation took the habit in this abbey. Here he applied with the utmost assiduity to the study of philosophy and divinity, in which he made great proficiency, and took upon him priest's orders, March the 7th, 1657; but either out of inclination, or in obedience to the commands of his superiors, he resumed the belles lettres, and taught polite literature with great success in several religious houses. After he had spent twelve years in this manner, being tired of the fatigue of such an employment, he gave it up, with a resolution to lead a quiet and retired life. In his retirement he published his *Parallel, or comparison betwixt the principles of Aristotle's natural philosophy, and those of Descartes's* (A). His intention in this piece was not to shew the opposition betwixt the systems of these two philosophers, but rather to find out some means to make them agree together, and to prove that they do not differ so much as is generally thought; but this production of his was but indifferently received, either because these two philosophers differ too widely to be reconciled, or because Bossu had not made himself sufficiently acquainted with their opinions. The next treatise he published was that on epic poetry (B), which gained him great reputation; Mr. Boileau says it is one of the best compositions on this subject that ever appeared in the French language. Mr. Bossu having met with a piece wrote by St. Solin against this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful, and it produced an intimate friendship betwixt them, which continued till our author's death, which happened on the 14th of March, 1680, when he was but forty-two years old. He left a vast number of manuscript volumes, which are kept in the abbey of St. John de Chartres.

Niceron,
tom. 6. p. 70.

F. Courayer
Mem. tou-
chant le P.
le Bossu, p.
29.

Ibid.

(A) It is entitled, *Parallèle des principes de la physique d'Aristoté et de celle de Rene Descartes*. Paris 1674.

(B) It is entitled, *Traité du poëme épique par le R. P. le Bossu chanoine regulier de Sainte Genevieve*. The first edition was published at Paris in 1675. This work has gone

through several editions. There was one printed at the Hague in 1714; this F. le Courayer had the care of; he has prefixed a discourse to the abbe de Morfan, containing an account of the treatise, and some encomiums upon it; and he has also given some memoirs concerning Bossu's life.

BOSSU.

BOSSUET (JAMES) bishop of Meaux, born at Dijon the 27th of September 1627. He received the first rudiments of his education in the place of his nativity, and in 1642 was sent to Paris to finish his studies at the college of Navarre, where he soon gave great proofs of his abilities in his public exercises. In 1652, he received the degree of doctor of divinity. Soon after he went to Metz, where he was made a canon. Whilst he resided here, he applied himself chiefly to the study of the holy scripture, and the reading of the fathers, especially St. Augustin. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the most learned men of his time, and several persons of the first rank at court. In September 1669, he was created bishop of Condom, and the same month was appointed preceptor to the dauphin, which trust he discharged in such a manner as gained him universal applause, and pope Innocent XI. congratulated him on this occasion, in a very genteel and polite letter. When he had almost finished the education of this prince, he addressed to him his *Discours sur l'Histoire Universelle*, which was published in 1681. About a year after he was made preceptor he gave up his bishoprick, because he could not reside in his diocese, on account of his engagement at court. In 1680, the king appointed him first almoner to the dauphiness, and the year after gave him the bishoprick of Meaux. In 1697 he was made counsellor of state, and the year following was appointed first almoner to the duchess of Burgundy. Nor did the learned world honour him less than the court, for he had been admitted a member of the French academy, and in the year 1695, at the desire of the doctors of the royal college of Navarre, of which he was a member, the king constituted him their superior.

The writings of M. Bossuet had gained him no less fame than his sermons. From the year 1655, he had entered the list against the protestants; the most famous piece which he wrote against them was his *Refutation du Catechisme de Paul Ferri*. In 1671, he wrote another piece, entitled, *L'exposition de la doctrine de l'Eglise catholique sur les matieres de controverse*. This treatise had the approbation of the bishops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the subject, and the work was translated into most of the European languages; M. l'Abbe Montaign was the author of the English translation. He had brought back several to the Romish church who had embraced the protestant religion,

gion, and it was for the benefit of such, that in 1682 he published his *Traité de la communion sous les deux especes*, and his *Lettre pastorale aux nouveaux catholiques*. In 1686, he published his *Histoire des Eglises Protestantes*, for which, as well as several other of his writings, he was attacked by Mess. Jurieu, Burnet, Basnage, and several other protestant ministers. He always distinguished himself as a zealous advocate for the catholic religion; and so great was his desire to bring about a re-union of the protestants with the church of Rome, that for this purpose he voluntarily offered to travel into foreign countries. He formed several schemes to bring about such a reconciliation, which were approved of by the church of Rome, and might perhaps have had some success, had not the succeeding wars prevented his putting them in execution. His writings in regard to the disputes with the protestants, and against Quietism, make several volumes.

There are extant of his several very celebrated funeral orations, particularly those which he preached on the queen-mother of France, in 1667, on the queen of England 1669, on the Dauphiness 1670, on the queen of France 1683, on the princess Palatine 1685, on chancellor Le Tellier 1686, on the prince de Conde Lewis de Bourbon 1687. Nor amidst all the great affairs in which he was employed, did he neglect the duty of his diocese. The *Statuts Synodaux*, which he published in 1691, and several other of his pieces, shew how attentive he was to maintain regularity of discipline amongst the clergy, and all the monasteries under his jurisdiction, and this he did with so much affability and discretion as rendered him universally loved and respected. After having spent a life wholly devoted to the service of the church, he died at Paris the 12th of April 1704, in the 76th year of his age. He was buried at Meaux, where his funeral was honoured with the presence of many prelates his friends, and an oration was pronounced in his praise by father de la Rue the jesuit. The same honour was likewise paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was spoke by a doctor of the house. Nor was Rome silent in his praise, for an eulogium was spoke to his memory, and, what was unusual, it was delivered in the Italian tongue, at the college de Propaganda fide, by the chevalier Maffei, in presence of several cardinals, prelates, and other persons of the first rank. It was afterwards printed and dedicated to his illustrious pupil the dauphin.

He

He left many works besides what we have mentioned, an exact list of which may be seen in the *Journal des Savans* of the 18th of September 1704, and in the *Memoires de Trévoux* for the Month of November of the same year.

BOSSUS (MATTHEW) a man equally famous for his virtue and learning, born at Verona in 1427. He was sent very young to Milan to study the Belles Lettres, under Francis Philephus and Peter Perleon, where he made a considerable progress in his studies. Upon his return to Verona, he began to turn his thoughts to a religious life, and accordingly in 1451, he entered himself in the congregation of regular canons of Lateran. Timothy Maphæus, afterwards archbishop of Ragusa, was the person who first prompted him to this resolution, and soon after brought him to Padua, where he taught divinity. Bossus owed much to him in his knowledge of the sciences, and the art of preaching. In all the offices conferred upon him by his superiors, he behaved with great zeal and integrity. He repaired many houses of his order, and particularly the abbey of Fiesoli in Tuscany, for which use Cosimo de Medicis gave him seventy thousand crowns. When Pope Sixtus IV. came to the pontificate, he formed a design to check the irregularities of the nuns of Liguria, and the neighbouring provinces. Bossus was charged with the management of this affair, but did not prove so successful in this undertaking as could have been wished; the pope, however, by way of recompence for his trouble, offered him a prelateship, which Bossus would not accept, notwithstanding many pressing solicitations. He was five times visitor to his order, and twice solicitor-general to the court of Rome, and was also sent on several deputations; in which he gave several proofs of his eloquence, and many other great qualities. He died at Padua in 1502, at the age of seventy five; he left several writings. (A.)

Celsi di Re-
finis, Lyce-
um Latera-
nense. tom.
2. p. 60.

(A) The most remarkable were his dialogues.

1. De veris ac familiaribus amicis gaudiis.

2. De instituendo sapientia animo.

3. De tolerandis adversis.

4. De gerendo magistratu justitiæ colenda.

5. De immoderato mulierum cultu.

These pieces of his were printed

in 1460, in 1509, to which is prefixed, a letter from a politician concerning the life and doctrine of our author. Gæmer. in Biblioth. fol. 505. versu.

His orations, his sermons, and his letters have been printed often.

A new edition of his works was published at Florence in 1627.

BOUCHER (JOHN) one of those preachers of the gospel, who, to their shame, have disgraced it, by applying it to the purposes of faction, and to inflame men to war, instead of persuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet at Paris; and, in the time of the league, was a most seditious and furious agent among the rebels. Their first assembly was held in his apartment, in the college of Fortet, in the year 1585. It was he, who, by ordering the alarm-bell to be rung in his church on the 2d of September 1587, contributed more than any body else to a commotion of the people; the consequences of which were so ignominious to Henry III. The success of that day made him more insolent; and the next he preached violently against the person of the king, and against his counsellors. He did more than preach, he wrote; and published among other things a discourse on the justice of deposing Henry III. Hear what the excellent Thuanus says of this most infamous satire; for such it was most certainly.

Hist. Lib.
xv.

“ A more flagitious thing than this had not appeared in all
“ that time of exorbitant licentiousness. There the impu-
“ dent brawler, rabula impudentissimus, had in a most re-
“ proachful manner aspersed the king with many abominable
“ and shocking things: for which, as in his account, he was
“ justly excluded from the communion of the church, so he
“ concluded he had likewise lost all right to the kingdom,
“ was lawfully deposed, and at last slain by the just judgment
“ and impulse of God.”

After the death of that prince he was still more impudent, because he could then screen himself under a pretence, that the successor was actually and notoriously an huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. professed himself a Roman Catholic: nevertheless, that he might not want an object for his factious and mutinous spirit, he persisted in his opinion; and published nine sermons to prove, that the abjuration of the Bearnois, so he insolently called Henry from his being born in Bearn, was but a feint, and that his absolution was void. His sermons and libels were burnt, when the Parisians submitted to Henry; but he continued in the party of the leaguers, and retired into the Netherlands with the Spanish garrison, which had been at Paris during the league. They marched out upon the 22d of March 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after; “ but very much altered in his humour,” says Mezeray, “ being as zealous a Frenchman among foreigners, as

“ he

“ he had been a furious Spaniard in France.” This was but Abreg.
 natural and consistent ; for, provided there was but any thing Chronol. ad
 to exercise a restless and turbulent spirit, what signified it to ann. 1594-
 Boucher what it was ? “ When one considers,” says Mr. Bayle,
 “ that the Spaniards not only gave a retreat, but also a ca-
 “ nonry, to such a man as Boucher ; nay, and, what was
 “ doing him the greatest honour, suffered him to pronounce
 “ at Tournay the funeral oration of Philip II. one cannot for-
 “ bear saying, that in this world all things are sacrificed to
 “ policy and interest, and that good, bad, right, wrong,
 “ just, unjust, &c. are nothing but mere names, without a
 “ meaning.”

BOUHOURS (DOMINICK) a celebrated French critick,
 was born at Paris, in the year 1628 ; and has by some been Baillet Juge-
 considered as a proper person to succeed Malherbe, who died mens des
 about that time. He was entered into the society of jesuits Savans,
 at the age of sixteen, and was appointed to read lectures Tom. xi.
 upon polite literature in the college of Clermont at Paris, p. 662.
 where he had studied ; but he was so incessantly attacked with
 the head-ach, that he could not pursue the destined task. He
 afterwards undertook the education of two sons of the duke
 of Longueville, which he discharged with great applause.
 The duke had such a regard for Bouhours, that he would
 needs die in his arms ; and the “ Account of the pious and
 “ christian death” of this great personage was the first work
 which Bouhours gave the publick. He was sent to Dunkirk
 to the popish refugees from England ; and in the midst of his
 missionary occupations, found time to compose and publish
 books. Among these were *Entretiens d’Ariste & d’Eugene*,
 or, “ Dialogues between Aristus and Eugenius ;” a work of
 a critical nature, and concerning the French language. His
 book was printed no less than five times at Paris, twice at
 Grenoble, at Lyons, at Brussels, at Amsterdam, at Leyden,
 &c. and embroiled him in quarrels with a great number of
 censors, with Menage in particular, who, however, lived at
 friendship with our author before and after. The same of
 this piece, and the pleasure he took in reading it, recom-
 mended Bouhours so effectually to the celebrated minister
 Colbert, that he trusted him with the education of his son,
 the marquis of Segnelai. He wrote afterwards several other
 works ; the chief of which are, 1. “ Remarks and doubts
 “ upon the French language. 2. Dialogues upon the art of
 “ thinking well in works of genius. 3. The life of St. Ig-
 “ natius. 4. The life of St. Francis Xavier, apostle of the
 “ Indies

"Indies and of Japan." This last work was translated from the French into English by Mr. Dryden, and published at London in the year 1688, with a dedication prefixed, to king James the second's queen. To the above may be added, "Ingenious thoughts of the ancients and moderns; Ingenious thoughts of the fathers of the church; Translations of many books of devotion; and at last of the New Testament itself."

The "Remarks and doubts upon the French language" has been reckoned one of the most considerable of our author's works; and may be read with great advantage by those, who would perfect themselves in that tongue. Mr. Menage, in his Observations upon the French language, has given his approbation of it in the following passage. "The book of Doubts," says he, "is written with great elegance, and contains many fine observations. And as Aristotle has said, that all reasonable doubt is the beginning of real knowledge, so we may say also, that the man, who doubts so reasonably as the author of this book, is himself very capable of deciding. For this reason, perhaps it is, that forgetting the title of his work, he decides oftner than at first he proposed." Father Bouhours was the author of another work, which we have not mentioned above; and that is, "The art of pleasing in conversation," printed at Paris, in 1688. M. de la Crose, who wrote the eleventh volume of the Bibliotheque Universelle, has given an account of it, which he begins with this eulogium upon the author. "A very little skill," says he, "in style and manner will enable a reader to discover the author of this work. He will see at once the fine, the ingenious, and delicate turn, the elegance and politeness of father Bouhours. Add to this the manner of writing in dialogue, the custom of quoting himself, the collecting strokes of wit, the little agreeable relations interspersed, and a certain mixture of gallantry and morality, which is altogether peculiar to this jesuit. This work is inferior to nothing we have seen of father Bouhours. He treats in twenty dialogues, with an air of gaiety, of every thing which can find a way into conversation; and, though he avoids being systematical, yet he gives his reader to understand, that there is no subject whatever, either of divinity, philosophy, law, or physick, &c. but may be introduced into conversation, provided it be done with ease, politeness, and in a manner free from pedantry and affectation."

He died at Paris, in the college of Clermont, upon the 27th of May 1702, in the 75th year of his age; after a life spent, says Moreri, under such constant and violent fits of the head-ach, that he had but few intervals of perfect ease.

BOULAI (CÉSAR EGASSE DU) register and historiographer of the university of Paris, was professor of rhetoric many years in the college of Navarre. He published a treatise of rhetoric, intituled, *Speculum Eloquentiæ*, which was valued. His *Thesaurus Antiquitatum Romanarum*, came out in folio at Paris, 1650. Several law cases of his composing have been published, relating to the differences, which arose concerning the election of the officers of the university, and such like matters. These works shew his zeal for letters, and the great knowledge he had of the usages and customs of that university. But the work, for which he ought chiefly to be remembered, is, “The history of the university of Paris,” which he published in six volumes in folio. The first part of it appeared in the year 1665; but it seems was disapproved; for we find “A Censure of the theological faculty at Paris,” published upon it in 1667, which was answered by du Boulai the same year. The impression of it was stopped for some time; but the commissioners appointed by the king to examine what was already printed, and the author’s design, reported that nothing could reasonably hinder the impression from being continued. “The reasons,” says Mr. Baillet, “for censuring that great work seem to diminish by degrees; and all of them, perhaps, may vanish at last. And then the publick, notwithstanding the endeavours that have been used to the contrary; may have a just value for a work, which is indeed a mixture of good and bad things; but it is otherwise very useful to give information of the actions and writings of the learned men of France, and even of those foreigners, who have appeared in that first university of the kingdom. And indeed they begin to say now, that it is a good book, generally speaking; and that it contains many material pieces, which it would be difficult to find elsewhere so well collected.” Dr Boulai died upon the 16th of October 1678. He was born in the village of St. Eusèbe, in the Lower Maine; but we do not find, in what year.

Baillet,
Jugemens
des Savans,
Tom. xi.
p. 96. Paris
1722.

BOULAINVILLIERS (HENRY DE) lord of St. Saise, and an eminent French writer, was descended from a very ancient and noble family, and born at St. Saise upon the 21st of

Dic. Histo-
rique-Porta-
tif, par
l'avocat.

of October in the year 1658. His education was among the fathers of the oratory; where he discovered from his infancy those uncommon abilities for which he was afterwards distinguished. He applied himself principally to the most useful of all studies, the study of history: and his performances in this way are numerous and considerable. He was the author of a history of the Arabians; Fourteen letters upon the ancient parliaments of France; a History of France to the reign of Charles VIII; The state of France, with historical memoirs concerning the ancient government of that monarchy to the time of Hugh Capet; "written, says Mr. Montesquieu, "with a simplicity and honest freedom, worthy of that ancient nobles from which their author was descended." Mr. Boulainvilliers died at Paris upon the 23d of January 1722, aged sixty-four years; and after his death was published his "Life of Mahomet," which has made him pass for no very good believer. He is supposed to have meant ill to Revelation in this work, which is looked upon rather as an apology for Mahomet, than a life of him; from this motive he is thought to have defended that impostor farther, and to have placed him in a more advantageous light, than any historical testimonies can justify. It is very certain, that both Mahomet and his religion have been shamefully abused and misrepresented by the greater part of those, who have written about them; and it is well known, that the learned Adrianus Relandus, who never was suspected of any disaffection to Christianity, wrote his book *De religione Mohammedica*, to vindicate them from such injurious misrepresentations. Why might not the same love of truth, and desire to render unto every man his due, move our author to undertake the same task? It is to be observed, that this life of Mahomet is not intirely finished by Mr. Boulainvilliers; who, as we learn from an advertisement prefixed to the Amsterdam edition of 1730, 8vo, died while he was employing himself upon the last years of it. A short and general account of it, however, was continued by another hand, and makes about a sixth part of the whole.

Besides those which we have mentioned, Mr. Boulainvilliers wrote several other works; "In which," says the author, from whom I have extracted this short account, "one cannot observe without astonishment, that the same person, "who calls into question the most incontestible dogmas of "religion, should blindly believe in the reveries of judicial "astrology." But he should have remembered, that this was far from being a singularity in Boulainvilliers, even if it

was

was true, which we do not presume to say ; for that the great Cardinals Richelieu and Mazarine, and a thousand others at that time in France, who had not a jot more religion than they, were yet all of them subject to the same delusion.

BOURDELOT (JOHN) a learned French critick, who has distinguished himself in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the sixteenth, and in the beginning of the seventeenth century ; was of a good family of Sens, and educated with great care. He applied himself to the study of the Belles Lettres and of the learned languages ; and Baillet tells us, that he passed for a great connoisseur in the oriental tongues, and in the knowledge of manuscripts. These pursuits did not hinder him from being consummate in the law. He exercised the office of advocate to the parliament of Paris in the year 1627, when Mary of Medicis, hearing of his uncommon merit, made him master of the requests. He died suddenly at Paris in the year 1638. His notes and emendations upon Lucian were published at Paris in folio in 1615 : Heliodorus with his notes in 1619, 8vo ; and his notes on Petronius were printed with that author at Amsterdam in 1663, 12mo. Besides these, he wrote, as Moreri tells us, an Universal History, Commentaries on Juvenal, a Treatise upon the etymology of French words, and many other works, which were never published.

There was also Abbe Bourdelot, his sister's son, who changed his name from Peter Michon to oblige his uncle ; and whom he took under his protection, and educated as his own son. He was a very celebrated physician at Paris, who gained great reputation by a treatise upon the Viper, and several other works. He died there upon the 9th of February 1685, aged 76 years.

BOURDON (SEBASTIAN) an eminent French painter, born at Montpellier in the year 1610, had a genius so fiery, that it would not let him reflect sufficiently, nor study the essentials of his art so much, as was necessary to render him perfect in it. He was seven years in Rome, but was obliged to leave it before he had finished his studies, on account of a quarrel. However he acquired so much reputation by his works, both in landscape and history, that upon his return to France, he had the honour of being the first who was made rector of the royal academy of painting and sculpture at Paris. The fine arts being interrupted by the civil wars in

B.OURIGNON.

France, he travelled to Sweden, where he staid two years. He was very well esteemed, and nobly presented, by that great patroness of arts and sciences, queen Christina, whose portrait he made. He succeeded better in his landscapes, than in his history-painting. His pieces are seldom finished; and those that are so, are not always the finest. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life in one day. - He won it; and these heads are said to be not the worst things he ever did. He drew a vast number of pictures. His most considerable pieces are, "The gallery of M. de Bretonvilliers," in the isle of Notre-Dame; and "The seven works of Mercy," which he etched by himself. But the most esteemed of all his performances is, "The martyrdom of St. Peter," drawn for the church of Notre-Dame: It is kept as one of the choicest rarities of that cathedral. Bourdon was a Calvinist; much valued and respected, however, in a popish country, because his life and manners were good. He died in 1673, aged fifty four years.

BOURIGNON (ANTOINETTE) a famous enthusiastic of the female sex in the xviiith century, was born Jan. 13, 1616, at Lille in Flanders. She came into the world so very deformed, that a consultation was held in the family some days about stifling her for a monstrous birth. But if she sunk almost beneath humanity in her outward form, the mind or spirit which possessed that figure, seems to be raised as nearly above it. For at four years of age she, not only took notice that the people of Lille did not live up to the principles of christianity to which they professed, but was thereby disturbed so much as to desire a removal into some more christian country. There cannot be a clearer proof than this that she was turned out of the ordinary road of nature, and it will hardly be denied, that an ardor for christian perfection, so highly inflamed in an infant, was as much out of the ordinary road of grace. The progress was suitable to this beginning. Her parents lived a little unhappily together, Mr. Bourignon using his spouse with too much severity, especially in his passion.

On these occasions, Antoinette endeavoured to soften him by her infant embraces which had some little effect; but the mother's unhappiness gave the daughter an utter aversion to matrimony. This falling upon a temper strongly tinctured with enthusiasm, she grew a perfect devotee to virginity, and became so immaculately chaste, that if her own word may be taken, she never had in all her life, not even by temptation or surprise, the
least

least thought which could be unworthy of the purity of the virgin state: Nay, she possessed the gift of chastity in so abundant a manner, that she overflowed upon those that were with her, her presence and her conversation shed an ardour of continence, which created an insensibility to the pleasures of the flesh. (A) There was a peculiar relish in their growing free from sense, and in that state of exultation, she soon began to feel i. e. fancy herself intimately united to her Creator.

Mr. Bourignon, her father, however, had no notion of these abstractions; he considered her as a meer woman, and having found an agreeable match, promised her in marriage to a Frenchman. Easter-day 1636, was fixed for solemnizing the nuptials; but, to avoid the execution, the young lady fled for it, and cloathing herself like a hermit got away as fast as she could; but was stopt at Blacon, a village of Hainault, on suspicion of her sex. It was an officer of horse quartered in the village who seized her, and she had certainly lost her virginity, had not the parson come to her assistance. He observed something extraordinary in her, and mentioning her to the archbishop of Cambray, that prelate came to examine her, and sent her home. But being pressed again with propositions of matrimony, she ran away once more, and going to the archbishop obtained his licence to set up a small society in the country, with some other maidens of her taste and temper. That licence, however, was soon retracted, and Antoinette obliged to withdraw into the country of Liege, whence she returned to Lisle, and passed many years there in a private, reclusé way of life in devotion and great simplicity, insomuch that when her patrimonial estate fell to her, she resolved at first to renounce it, but changing her mind, she took possession of it (B); and as she was satisfied with a

(a) This has been called a penetrative virginity; thus the Virgin Mary is said to have a penetrative virginity, which made those that beheld her, notwithstanding her beauty, have no sentiments but such as were consistent with chastity. Pierre Garneset's *Elucidationes sacre*, etc. apud Thomassum in *scholæ diastate historico*, p. 645. 'Tis true, madam Bourignon had no beauty to weaken the force of her penetrative virginity; but then 'tis equally true that this faculty in her had not always its proper effect.

(b) For this assumption she gave three reasons; first, that it might not come into the hands of those who had no right to it; secondly, who would have made an ill use of it; besides, thirdly, God shewed her that she should have occasion for it for his glory. And as to charity, she says the deserving poor are not to be met with in this world. *Vie Exterieur de M. de Bourignon*. Her patrimony must have been something considerable, since she speaks of several maid servants in her house.

few conveniencies, she made little expence ; and bestowing no charities, her fortune encreased apace.

This being observed by one John de Saulieu, that person, tho' the son of a peasant, resolved to make his court to her, and getting admittance under the character of a prophet, insinuated himself into the lady's favour by devout acts and discourses of the most refined spirituality : at length he declared his passion modestly enough at first, and was easily checked ; but finding her intractable, he grew rougher at last, and so insolent as to threaten to murder her if she would not comply. Upon this she had recourse to the provost, who sent two men to guard her house. In revenge Saulieu gave out, that she had promised him marriage, and even bedded with him. But, on conclusion, they were reconciled ; he retracted his slanders, and addressed himself to a young devotee at Ghent, whom he found more tractable (c). However this did not free her from other amorous vexations.

The parson's nephew of St. Andrew's parish near Lille fell in love with her, and as her house stood in the neighbourhood, he frequently environ'd it, in order to force an entrance. Our recluse threatened to quit her post, if she was not delivered from this troublesome suitor. The uncle drove him from his house. Upon this he grew desperate, and sometimes discharged a musquet through the nun's chamber, and gave out that she was his espoused wife. This made a noise in the city ; the devotees were offended, and threatened to affront Bourignon, if they met her in the streets. At length she was relieved by the preachers, who published from their pulpits, that the report of the marriage was a scandalous falsehood.

Some time afterwards she quitted her house, and put herself as governess at the head of an hospital, where she locked herself up in the cloyster in 1658, having taken the order and habit of St. Austin. But here again, by a very singular fate, she fell into fresh trouble. Her hospital was found to be infected with sorcery so much that even all the little girls in it had an engagement with the devil. This

(c) M^{de}m. Bourignon, who is our authority for this, tells us, that Saulieu seeing he could not obtain her in marriage, neither by love nor by force, accosted one of her devotees, who was also a mirror of perfection, and got her with child, after which he would not marry her, till after a great many intreaties and submissions by the said young woman, who at last, by her great humility, softened his heart, and he married her, that is, made her, legally, an honest woman, a little before she was brought to-bed. *Vie exterieure de M. le Bourignon*, p. 194.

gave room to suspect the governess; who was accordingly taken up by the magistrates of Lisse, and examined: but nothing could be proved against her. However, to avoid further prosecutions, she thought fit to decamp, and fled to Ghent, in 1662. She was no sooner at Ghent, than God, it seems, revealed great secrets to her.

Be that as it will, 'tis certain that about this time she acquired a friend at Amsterdam, who proved always faithful to her as long as he lived, and left her a good estate at his death: his name was Mr. de Lort; he was one of the fathers of the oratory, and their superior at Malins, or Mechlin, and was director also of a hospital of poor children. This proselyte was her first spiritual birth, and is said to have given her the same kind of bodily pangs and throes as a natural labour, which was the case also with her other spiritual children; and she perceived more or less of these pains according as the truths, which she had declared, operated more or less strongly on their minds (D). Whence another of her disciples, a certain archdeacon, talking with Mr. de Lort before their mother on the good and new resolution which they had taken, the latter observed that her pains were much greater for him than for the former; the archdeacon looking upon de Lort, who was fat and corpulent, whereas he was a little man himself, said, smiling, It is no wonder that our mother has had a harder labour for you than for me, for you are a vast great child, whereas I am but a little one; which made them all laugh: so that we see our Antoinette's disciples were not always lofty, but sometimes descended from the sublimity of their devotion to the innocent raillery of men of the world.

Our prophets staid longer than she intended at Amsterdam, where she published her piece of *The Light of the world*, and some others, and finding all sorts of people crowd to visit her, she entertained hopes of seeing her doctrine generally embrac'd; but in that she was sadly deceived. For notwithstanding her conversations with God were, as 'tis said, frequent there, so that she understood a great number of things by revelation, yet

(D) This conceit was taken up by her from St. John's vision of the woman, mentioned in the Apocalypse, chap. xii. v. 1, 2. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child

"cried, travailling in birth, and pained to be delivered." *Vie continuée*, p. 235. It might have been grounded as well upon St. Paul's address to the Galatian converts, chap. iv. v. 19. *παιδιά μου, ὃς πάλιν αἰδῶ*; My little children of whom I travail in birth.

she composed more books there than she had followers. The truth is, her visions and revelations too plainly betrayed the visionary and enthusiastic.

We shall give one instance as a sample of the rest: In one of her extasies she saw Adam in the same form under which he appeared before his fall, and the manner how he himself alone was capable of procreating other men, since he possessed in himself the principles of both sexes. Nay, she pretended it was told her that he had carried this singular procreative faculty so far, as to produce the human nature of Jesus Christ. The first man, says she, whom Adam brought forth without any concurrent assistance in his glorified state, was chosen by God to be the throne of the divinity; the organ and instrument by which God would communicate himself externally to men. This is Christ the first born united to human nature, both God and man. Besides these and such like extravagancies, she had other forbidding qualities; her temper was morose and peevish; in which however she was not unlike other devotees; but, contrary to the generality of such persons, she was extremely avaritious and greedy of amassing riches. This quality rendered her utterly uncharitable as to the branch of almsgiving, and so implacably unforgiving to such poor peasants as had robbed her of any trifle, that she would have them prosecuted with the utmost rigour.

Her stay at Amsterdam was at last chiefly owing to the happiness she had in her dear de Lort: that proselyte had advanced almost all his estate to some relations, in order to drain the island of Noorstrandt in Holstein, by which means he had acquired some part of the island, together with the tithes and government of the whole. He sold an estate to Madam Bourignon, who prepared to retire thither in 1668; but she rejected the proposal of Labadie and his disciples to settle themselves there with her. It seems they had offered de Lort a large sum of money to purchase the whole island, and thereby obtained his consent to their settlement in it: this was cutting the grass under her feet; an injury which she took effectual care to prevent. Accordingly de Lort dying on the 12th of November 1669, made her his heir (x). This inhe-

See his article.

(x) This fanatic designed Noorstrandt for the persecuted saints of God, and taking the Jansenists to be such, he drew them from all parts into the isle, of which he sold them a part, giving up all the rest, with

his rights and pretensions to the oratory of Mechlin, under certain conditions, which not being observed he recovered his estate, but this not without great law-suits; whereby he was imprisoned at Amsterdam, in

inheritance however brought her into new troubles. A thousand law suits were raised to hinder her from enjoying it: not were her doctrine and religious principles spared on the occasion. However, she left Holland in 1671 to go into Noordstrandt.

But stopping in her way at several places of Holstein, where she dismissed some disciples (who followed her, she found, for the sake of the loaves) she plied her pen, which, like the tongue of some other females, run like a torrent; so that she found it convenient to provide herself with a press, where she printed her books in French, Dutch, and German. Among others she answered all her adversaries, in a piece, intitled, *The testimony of truth*; wherein she handled the ecclesiastics in a severe manner. This, as Mr. Bayle observes, was not the way to be at peace, but she wanted the first fundamental of all religion both natural and revealed; she wanted humility. Two Lutheran ministers raised the alarm against her by some books, wherein they declared, that people had been beheaded and burnt for opinions less supportable than hers. The Labbadists also wrote against her, and her press was prohibited. In this distress she retired to Hensburgh in 1673, in order to get out of the storm, but she was discovered and treated so ill by the people under the character of a forcerefs, that she was very happy in getting secretly away. They persecuted her from city to city; she was at length forced to abandon Holstein, and went to Hamburgh in 1676, as a place of more security; but her arrival had no sooner taken air than they endeavoured to seize her. She lay hid for some days, and then went to Oestfrise, where she got protection from the baron of Latzbourg, and was made governess of an hospital.

It is observable that all other passions have their holidays, but avarice never suffers it's votaries to deviate once out of character. When our devotee accepted the care of this charity, she declared that she consented to contribute her industry both to the building and to the distribution of the goods, and the inspection of the poor, but without engaging any part of her estate; for which she alledged two reasons, one that her

in March 1669, at the suit of the famous Jansenist Mr. St. Amour, and before he went to prison he was severely censured by a bishop, who treated him as a heretic, and as a man who coveted the goods of this world, to the detriment of those whom he had deceived, by selling them lands in Noordstrandt; as a man given to drinking; suspected of

having lost both faith and charity; and who had even suffered himself to be seduced by a woman of Lisse, with whom he lived, to the great scandal of every one. He continued six months in prison, and came out only by accident: he went into his own island and died of poison, in 1669, as above. *Vie continue de M. le Bourignon*, p. 230, 231.

goods had already been dedicated to God for the use of those, who sincerely sought to become true christians; the other, that men and all human things are very inconstant. This was an admirable reason, never to part with any thing, and refer all donations to her last will and testament. In that spirit, when she had distributed among these poor people, some certain revenues of the place annexed to this hospital by the founder, being asked if she would not contribute something of her own, she returned answer in writing, that because these poor lived like beasts, who had no souls to save, she had rather throw their goods, which were consecrated to God, into the sea, than leave the least mite there. Both she and her friends (that is, her true followers) also carefully avoided it in all their actions, even to the reserving of the restitution of the deniers of all their acquisitions for the day in which they intended to retire from the place.

Nor were other countries it seems better furnished with persons who deserved her charities: thus this article of expence did not cost her much: whereupon Mr. Bayle makes the following remark; "It seems to me, says he, that the children of this world are not wiser in their generation, than these children of light." But surely he forgot the occasion of the remark as it stands in scripture, where "the children of this world are observed to be wiser, &c." in that that they make friends of the mammon of unrighteousness; which cannot be applied to Mrs. Bourignon: on the contrary, she suffered purely for want of that wisdom. It was on this account that she found persecutors in Oestfrise, notwithstanding the baron de Latzbourg's protection, so that she took her way to Holland in 1680, but died at Franeker, in the province of Frise, on the 30th of October the same year.

We have already mentioned the crookedness both of her outward and inward form, which probably was the true reason why she would never suffer her picture to be taken; however her constitution was so tough, that in spite of all the fatigues and troubles of her life, she seemed to be but forty years of age, when she was above sixty; though she was almost continually wearing her eye-sight, both by reading and writing, yet she never made use of spectacles. She was lucky enough to have the three most remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characterised by comets; a circumstance greatly favourable to a prophet and a teacher of a new religion. The main principles of hers were pretty near the same with those of the Quietists, excluding all external divine worship, and requiring a cessation of reason, wit, and understanding, that God might spread his divine light over them, or cause it to revive in them; without which the Deity is not sufficiently known,

known, but even he and the true knowledge of him are driven out of the mind, by that activity of reason exerted by the philosophers, which is a corrupt spirit and a true species of atheism, and a rejecting of God.

But besides these principles in common with the Brachmans and other enthusiasts, she held some singular notions, one of which we have already mentioned, concerning Adam and Christ; and we shall here mention another, which may be well enough called the counterpart of the former, as it contains her opinion of antichrist, whom she held to be a devil incarnate, maintaining, that it was possible for men to be born by the operation of the devil; not that the arch-fiend could do it alone without the co-operation of man; but having power over unchaste persons, when they abuse the principle of fertility, which the scripture calls spilling the seed on the ground, the devil transports it by his diabolical interposition into his witches, where he produces wicked men entirely devoted to him, who are true anti-christs, and the devil will incarnate himself for that purpose. Agreeably to which, considering the double reign of anti-christ, sensual and spiritual, she taught that, in the first sense, it would be the visible reign of a devil incarnate. This opinion however, was, perhaps, borrowed by our prophets, notwithstanding she disclaimed all other teachers, and pretended to receive every thing immediately from God alone. It savours much of the doctrine concerning Incubus spirits, that a demon can make a virgin with child in her sleep, without prejudice to her virginity; and that some persons of extraordinary merit have been produced from human seed after this manner (F).

She had more disciples in Scotland than in any other country, perhaps, of the world; not only laymen, but some of their ecclesiastics embraced Bourignonism, and one of Antoinette's principal books was published, intitled, *The light of the world*, in English, in 1696; to which the translator added a long preface to prove that this maid ought at least to pass for an extraordinary prophetess. Mr. Charles Lesley, in the preface to the second edition of his *Snake in the grass*, observed the errors of this sect, and they were refuted at large by Dr. Cockburn, in a piece intitled, *Bourignonism detected*, against Messieurs Poiret, (G) de Lort, and the English translator of the *Lux Mundi*, who endeavoured to shew that she was inspired and had received a commission from God to reform christianity.

(F) This folly is exposed with good wit and humour by the Count de Gabalis, in his fourth Discourse on the Secret Sciences, p. 240. edit. Paris, 1690.

(G) This author wrote an account

of the life and doctrine of Madam Bourignon, which is printed in the *Nouvelle de la Republique des lettres*, for April 1685, art. 9. and May 1685, art. 3.

This was answered by the Bourignonists in an apology for their leader; who has a remnant still left in some parts of North-Britain.

There is an extract of her works in the *Leipfic Acts* for May 1687, and January 1688.

Moeri.

BOURDALOUE, (LOUIS) justly esteemed one of the best preachers in France, which the seventeenth century produced, was born in Bourges, on the 20th of August 1632, and entered into the society of the jesuits in November 1648. After having taught rhetoric, philosophy, and divinity, the uncommon talents which he discovered for the pulpit, determined the society to set him apart for that service. The high reputation he quickly acquired, as a preacher in the country, induced his superiors to send for him to Paris in 1669. He preached during the course of that year in their church of St. Louis. Here he shone with more lustre than ever. In Advent 1670, he began to appear at court, where

Ibid.

his discourses were often listened to afterwards with the highest satisfaction. Upon the revocation of the edict of Nantz, the king very prudently made choice of him to preach the catholic doctrine to the new converts in Languedoc. The latter part of his life he consecrated to the service of the hospitals, the poor and the prisoners, and by his pathetic discourses and engaging manner, procured for them very bountiful alms. He died on the 13th of May 1704, in the 72d year of his age. A correct edition of his sermons was published at Paris in 1707, by father Bretonneau.

Ibid.

BOYCE, (SAMUEL) a poet of a good deal of genius, but through his own mismanagement of very little name, was the son of a dissenting minister at Dublin. He was born in the year 1708; and at the age of eighteen, sent to the university of Glasgow. His father, it is said, designed him for the ministry; but Boyce, having no prudence, defeated his intentions, and, what was of much greater consequence, ruined his fortunes. He had not been at Glasgow a year, before he interrupted his education, by marrying the daughter of a tradesman in that city. Then he became dependent on his father, who, (such was his folly and indulgence) suffered this worthless son to waste the little estate of his family; so that when the old man lay in his last sickness, he was supported intirely by presents from his congregation, and buried after his death at their expence. In the year 1731, Boyce was at Edinburgh, where he published a volume of poems, to which is subjoined the *Tablature of Cebes*, and a Letter upon Liberty, inserted in the *Dublin Journal* 1726; by both which he obtained a great reputation, and was much

distin-

distinguished by the countess of Eglington, to whom they were addressed. Upon the death of the viscountess Stormont, Boyce wrote an elegy, intitled, *The Tears of the Muses*; as that lady was a woman of the most refined taste in the sciences, and a great admirer of poetry. The lord Stormont was so much pleased with this mark of esteem paid to the memory of his lady, that he ordered a very handsome present to be given to Mr. Boyce, by his attorney at Edinburgh. Though Boyce's name was very well known in that city, yet his person was obscure; for he was perfectly unsocial in his temper, and when he did affect company, affected that which was very low; so that lord Stormont's kind intention had been defeated, if an advertisement had not been published in one of their weekly papers, desiring the author of the *Tears of the Muses* to call at the house of the attorney.

The notice which lady Eglington and lord Stormont took of our poet, recommended him likewise to the patronage of the dutchess of Gordon, a lady of distinguished taste, who did him considerable services, while he continued in Scotland; and when he went to London, gave him a letter of recommendation to Mr. Pope, and obtained another for him to Sir Peter King, lord chancellor of England. Lord Stormont recommended him also to the solicitor-general his brother, and many other persons of the first fashion. Here Boyce had fine opportunities of improving his situation and fortunes; but he made no use at all of them. He was indolent, voluptuous, extravagant; and about the year 1740, reduced to such an extremity of human wretchedness, that he had not a shirt, a coat, or any kind of apparel to put on. The sheets in which he lay were carried to the pawnbrokers; and he was obliged to be confined to his bed with no other covering than a blanket. He supported himself six weeks in this distressful situation by writing verses for the Magazines; and must certainly have continued in it much longer, if he had not been relieved by the generosity of some gentlemen, who knew him to be a man of parts. Towards the latter end of his life, his behaviour was more decent than it had ever been before: and there were some hopes, that a reformation, though late, would at length be wrought in him. He was employed by a bookseller to translate Fenelon on the Existence of God, and began now to support a better appearance than usual. But while his circumstances were improving, his health declined: he had however the satisfaction, in his last lingering illness, to observe a poem of his, intitled, *The Deity*, recommended by two celebrated writers, the ingenious Mr. Fielding, and the reverend Mr. James Her-

Hervey, author of the *Meditations*. The former, in the beginning of his humorous history of *Tom Jones*, calls it an excellent poem. Mr. Hervey files it a pious and instructive piece; and that worthy gentleman, upon hearing that the author was in necessitous circumstances, deposited two guineas in the hands of a trusty person to be given to him whenever his occasions should press. This poem was written some years before Mr. Fielding and Mr. Hervey took any notice of it; and upon its first publication Mr. Pope, it is said, was asked, whether he was not the author of it? To which that poet replied, that "he was not indeed the author of it, but that there were many lines in it, of which he should not be ashamed."

In the month of May 1749, Mr. Boyce died in obscure lodgings near Shoe-lane, and was buried at the expence of the parish. Never was a more shocking exit, nor a life spent with less prudence and virtue, than that of Mr. Boyce; and never were uncommon abilities given to less purpose. His genius was not confined to poetry; he had a taste for painting, music, and heraldry, in the last of which he was very well skilled. His poetical pieces, if collected, would make six moderate volumes. Many of them are scattered in the *Gentleman's Magazine*, marked with the letter Y and Alceus. Two volumes were published in London, but we do not find that they ever sold.

BOYER, (AREL) a well-known glossographer and historiographer, was born at Castres in France in the year 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Francker, where he finished his studies. Afterwards he came over to England, where he spent his whole life, and died at Chelsea upon the 16th of November 1729. The work he is chiefly known by, is a very excellent French and English, and English and French dictionary; drawn up originally, as we are told in the title page, for the use of his highness the Duke of Gloucester. It was first printed at London in the year 1699, 4to; and the fourth, that is, the last edition of it in England, for it was printed also abroad, is that of 1752. He wrote also a French grammar in English; for it is remarkable, that he attained the knowledge of the English language to as much perfection as if it had been the language of his native country. As an historiographer, he was the author of "The Political State of Great Britain," and of "The History of King William and Queen Mary." But in this character he is not so respectable as in the former.

There

There was also Claude Boyer, a French poet, a member of the French academy, and author of *Judith* and *Jepthe*, sacred tragedies, with several other pieces, who died upon the 22d of July 1698, when he was ninety years old.

BOYLE, (RICHARD) honorably distinguished by the title of the great earl of Corke, was descended from a family whose name before the conquest was Biuville. He was the youngest son of Mr. Roger Boyle of Herefordshire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury on the 3d of October 1566. He was instructed in grammar learning by a clergyman of Kent, and after having been a scholar in Bennet college, Cambridge, where he was remarkable for early rising, indefatigable study, and great temperance, became student in the Middle Temple. Having lost his father when he was but ten years old, and his mother at the expiration of other ten years, and being unable to support himself in the prosecution of his studies, he entered into the service of Sir Richard Manwood, knight lord chief baron of her Majesty's court of exchequer, as one of his clerks: but perceiving that this employment would not raise a fortune, he resolved to travel, and landed at Dublin on the 23d of June 1588, with fewer pounds in his pocket than he afterwards acquired thousands a-year. He was then about two and twenty, had a graceful person, and all the requisite accomplishments to make a young man succeed in a country which was a scene of so much action. Accordingly he made himself very useful to some of the principal persons employed in the government, by penning for them memorials, cases, and answers, and thereby acquired a perfect knowledge of the kingdom and the state of public affairs; of which he knew well how to avail himself. In 1595 he married at Limerick Joan, the daughter and coheiress of William Ansley of Pulborough, in Suffex, esq; who had fallen in love with him. This lady died in December 1599, in labour of her first child (who was born a dead son) leaving her husband an estate of 500 l. a year, in lands, which was the beginning of his fortunes. Some time after, Sir Henry Wallop of Nares, Sir Robert Gardiner, chief justice of the king's bench, Sir Robert Dillam, chief justice of the common pleas, and Sir Richard Bingham, chief commissioner of Connaught, filled with envy at certain purchases he had made in the province, represented to Queen Elizabeth that he was in the pay of the king of Spain (who had at that time some thoughts of invading Ireland) by whom he had been furnished with money

Earl of
Corke's
True Re-
membran-
ces.

True Re-
membran-
ces.

Budgell's
Memoirs of
the Boyles,
p. 4.

Historical
Reflections
by R. Vowil,
p. 191.

Budgell's
Memoirs of
the Boyles,
p. 4.

True Re-
membran-
ces.

True Re-
membran-
ces.

Baggell, p.
21.

True Re-
membran-
ces.

money to buy several large estates; and that he was strongly suspected to be a Roman catholic in his heart, with many other malicious suggestions equally groundless; whereof Mr. Boyle having private notice determined to come over to England to justify himself. But before he could take shipping, the general rebellion in Munster broke out; all his lands were wasted, so that he had not one penny of certain revenue left. In this distress he betook himself to his former chamber in the Middle Temple, London, intending to renew his studies in the law till the rebellion should be suppressed. When the earl of Essex was nominated lord deputy of Ireland Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordship very graciously; and Sir Henry Wallop, treasurer of Ireland, knowing that Mr. Boyle had in his custody several papers which could detect his roguish manner of passing his accounts, resolved utterly to depress him; and for that end renewed his former complaints against him to the Queen. By her majesty's special directions Mr. Boyle was suddenly taken up and committed close prisoner to the Gatehouse. All his papers were seized and searched, and although nothing appeared to his prejudice, yet his confinement lasted till two months after his new patron the earl of Essex was gone to Ireland. At length he, with much difficulty, obtained the favour of the queen to be present at his examination; and having fully answered whatever was alledged against him, he gave a short relation of his own behaviour since he first settled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy Sir Henry Wallop; upon which her majesty broke out into these words; "By God's death, these are but inventions against th's young man, and all his sufferings are for being able to do us service, and these complaints urged to forestall him therein. But we find him to be a man fit to be employed by ourselves; and we will employ him in our service; and Wallop and his adherents shall know that it shall not be in the power of any of them to wrong him. Neither shall Wallop be our treasurer any longer." She gave orders not only for Mr. Boyle's present enlargement, but also for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiss before the whole assembly. A few days after, the queen constituted him clerk of the council of Munster, and recommended him to Sir George Carew, afterwards earl of Totness, then lord president of Munster, who became his constant friend; and very soon after he was made justice

justice of the peace and of the quorum, throughout all the province. His preferment to be clerk of the council, he remarks, was the second rise that God gave to his fortune. He attended in that capacity the lord president in all his employments, and was sent by his lordship to the queen, with the news of the victory gained on the 24th of December 1601, near Kinsale, over the Irish and their Spanish auxiliaries, who were totally routed, 1200 being slain in the field, and 800 wounded. 'I made' (says he) 'a speedy expedition to the court, for I left my lord president at Shannon-castle, near Cork, on the Monday morning about two of the clock, and the next day being Tuesday, I delivered my packet, and supped with sir Robert Cecil, being then principal secretary of state, at his house in the Strand; who, after supper, held me in discourse till two of the clock in the morning; and by seven that morning called upon me to attend him to the court, where he presented me to her majesty in her bedchamber.'

True Remembrances.

Upon his return to Ireland he assisted at the siege of Beervhaven-castle, which was taken by storm, and the garrison put to the sword. After the reduction of the western part of the province, the lord president sent Mr. Boyle again to England to procure the queen's leave for his return; and having advised him to purchase sir Walter Raleigh's lands in Munster, he gave him a letter to sir Robert Cecil secretary of state, containing a very advantageous account of Mr. Boyle's abilities and of the services he had done his country; in consideration of which he desired the secretary to introduce him to Sir Walter, and recommend him as a proper purchaser for his lands in Ireland, if he was disposed to part with them. He wrote at the same time to sir Walter Raleigh himself, advising him to sell Mr. Boyle all his lands in Ireland, then untenanted and of no value to him, having, to his lordship's knowledge, never yielded him any benefit, but, on the contrary, stood him in 200 l. yearly for the support of his titles. At a meeting between sir Robert Cecil, sir Walter Raleigh, and Mr. Boyle, the purchase was concluded by the mediation of the former. This Mr. Boyle calls the third addition and rise to his estate. (A)

(A) Sir Walter Raleigh's estate consisted of twelve thousand acres in the counties of Cork and Waterford (Cox's Hist. of Ireland, Vol. I. p. 352.) which was so much improved in a few years by Mr. Boyle's dili-

gence, that it was not only well tenanted but in the most thriving condition of any estate in Ireland. Cox's History of Ireland, Vol. II. Pref.

True Re-
membran-
ce.

In 1602, Mr. Boyle, by advice of his friend sir George Carew, made his addressee to Mrs. Catherine Fenton, daughter of sir George Fenton, whom he married on the 25th of July 1603, her father being at that time principal secretary of state. "I never demanded, says he, any marriage portion with her, neither promise of any, it not being in my considerations; yet her father, after my marriage, gave me one thousand pound in gold with her. But that gift of his daughter to me, I must ever thankfully acknowledge as the crown of all my blessings; for, she was a most religious, virtuous, loving, and obedient wife to me all the days of her life, and the mother of all my hopeful children." He received on his wedding-day the honour of knighthood from his friend Sir George Carew, now promoted to be lord-deputy of Ireland. March 12, 1606, he was sworn a privy-counsellor to king James for the province of Munster; Feb. 15, 1612, he was sworn a privy-counsellor of state of the kingdom of Ireland; and on the 29th of September 1616, created lord Boyle, baron of Youghall. Oct. 16, 1620, he was created lord viscount of Dungarvon, and earl of Corke. Lord Falkland, the lord-deputy, having represented his services in a just light to king Charles I. his majesty sent his excellency a letter dated November 30, 1627, directing him to confer the honours of baron and viscount upon the earl's second surviving son Lewis, though he was then only eight years old (B).

Oct.

(A) The preamble to the patent is as follows: "We, taking notice of the excellent virtues and high faculties of Richard earl of Corke, in advancing our affairs in Ireland, not only in council, but in the government of the province of Munster, in which he has shewed himself to be a person of high abilities, but also in many other works of great moment, viz. in building towns, and fortifying them with fair walls and towers, and filling them with English colonies, building churches, and reducing the people to civil obedience; in establishing religion, extirpating superstition, defending the passes of that country with castles, building many bridges for the convenience of the public, guarding the ports and maritime places of the said province against foreign enemies; in

first introducing manufactures and mechanic arts into the province, and afterwards establishing them by guilds and fraternities of artificers, to the plentiful increase of riches and civility, by planting and continually supporting leaders and other men, experienced in arms, from England, to the number at least of fifteen hundred, and to the perpetual security and defence of those parts: And all this he did at his own expence, and by his own industry; all which tend not only to the present utility and ornament of those parts, but to the perpetual security and defence of them, really indeed excellent, and which it is difficult to say, whether the like was ever undertaken by any other subject in times past. In contemplation of which our father adorned the said Richard with ma-
ny

Oct. 26, 1629, on the departure of lord-deputy Falkland, the earl of Corke in conjunction with lord Loftus was appointed one of the lords justices of Ireland, and held that office several years. On the 16th of February following, the earl lost his countess. November 9, 1631, he was constituted lord high treasurer of Ireland, and had interest enough to get that high office made hereditary in his family. Nevertheless he suffered many mortifications during the administration of lord Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealousy of his authority and interest in that kingdom, and determined to bring him down, imagining, that if he could humble the great earl of Corke, no body in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Corke as soon as he returned from England (where he happened to be at the time of the earl of Strafford's trial) he immediately raised two troops of horse, which he put under the command of his sons the lord viscount Kinelmeky and the lord Broghill, maintaining them and 400 foot for some months at his own charge. In the battle which the English gained at Lisfearrol, Sept. 3, 1642, four of his sons were engaged, and the eldest was slain in the field. The earl himself died about a year after, on the 15th of September, in the 78th year of his age, having spent the last, as he did the first years of his life, in the support of the crown of England against Irish rebels, and in the service of his country. Tho' he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to sit in the house of lords upon the woolpacks, ut consiliarius. When Cromwell saw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would

Cox's Hist.
of Ireland,
Vol. II.
p. 95.

Borlase Re-
duction of
Ireland, p.
209.

Introduct.
to the second
Vol. of the
History of
England.

' ny titles of honour, and placed
' him in the highest degree of nobi-
' lity in Ireland, so that we have
' scarce any thing left us to heap
' upon our said cousin, unless we
' derive honours to his sons, and
' posterity of his name, to the per-
' petual elogy of his memory. And
' we being informed, that our said
' cousin has had a second son named
' Lewis, a youth of great hopes,
' the true image of his father's ge-

' nius, and in whom is easy to be
' seen a branch of that tree from
' whence he sprung: We also, to
' shew our good disposition to the
' said earl, and to give him some
' token of our favour which may
' remain to posterity in an indelible
' character, have thought proper to
' place the said Lewis (for the sake
' of his father) though in his tender
' years, among the nobles of this
' kingdom, &c.'

have been impossible for the Irish to have raised a rebellion.

He affected not places and titles of honour until he was well able to maintain them, for he was in the thirty-seventh year of his age when he received the honour of knighthood, and in his fiftieth when he attained to be a baron. He made large purchases, but not till he was able to improve them; and though he paid money for his lands, yet the rents that he received from them were the fruits of his own prudence, and he grew rich on estates which had ruined their former possessors; and increased his wealth, not by hoarding, but by spending; for he built and walled several towns at his own cost, but in places so well situated, that they were soon filled with inhabitants, who, though their rents were moderate, quickly repaid him the money he had laid out with interest; and he as readily laid it out again: Hence, in the space of forty years, he acquired to himself what in some countries would have been esteemed a noble principality; and as they came to years of discretion, he bestowed estates upon his sons, (c) and married his daughters into the best families in that country; so that his power and credit were continually increasing, and he was generally esteemed, beloved by the English, and respected and obeyed by the natives; the former admired his wisdom, the latter stood amazed at his magnificence; for as he had the power and property, so he had the soul and spirit of a prince; and his castle of Lismore looked rather like the palace of a sovereign, than the residence of a private man whose estate was of his own raising. He outlived most of those who had known the meanness of his beginning, but he delighted to remember it himself, and even took pains to preserve the memory thereof to posterity in the motto which he always used, and which he caused to be placed upon his tomb, viz. God's providence is my inheritance. (d)

(c) He had no less than seven sons and eight daughters by his lady. At the time his last child Margaret was born, he was in the sixty-fourth year. Of his sons, Richard the second son, succeeded in the earldom of Cork; Lewis was created baron of Bandon and viscount Kinelmeark; Roger was baron of Broghill and earl of Orrery, and Francis was lord Shannon. Robert, his seventh and youngest, refused a peerage, but acquired a greater name than kings can give. The earl had the satisfaction of seeing three of the five sons who sur-

vived him, namely, Richard, Lewis, and Roger, made peers before his death. Budgell.

(d) On the 23d of June 1692, he committed the most memorable circumstances of his life to writing, under the title of True Remembrances, which are published in Mr. Birch's life of the Hon. Mr. Robert Boyle: In these he remarks, that though he raised such a fortune as left him no room to envy any of his neighbours, yet he did it without care or burden to his conscience.

BOYLE (ROGER) earl of Orrery, fifth son of Richard the great earl of Cork, was born on the 25th of April, 1621, and created Baron Broghill in the kingdom of Ireland when but seven years old. He was educated at the college of Dublin, and about the year 1636, was, by his father, sent with his elder brother lord Kynalmeaky to make the tour of France and Italy. After his return, he married lady Margaret Howard, sister to the earl of Suffolk. During the rebellion in Ireland, he commanded a troop of horse in the forces raised by his father, and on many occasions gave undeniable proofs of his conduct and courage. After the cessation of arms, which was concluded on the 15th of September 1643, he came over to England, and represented in such a light to the king the true character of the Irish papists, that his majesty was convinced they never meant to keep the cessation, and therefore sent a commission to lord Inchiquin, president of Munster, to prosecute the rebels. Lord Broghill employed his interest in that county to assist him in this service; and when the government of Ireland was committed to the parliament, he continued to observe the same conduct till the king was put to death. That event shocked him so much, that he immediately quitted the service of the parliament; and, looking upon Ireland and his estate there as utterly lost, embarked for England, and returned to his seat at Marston in Somersetshire, where he lived privately till the year 1649. In this retirement, reflecting on the distress of his country, and the personal injury he suffered whilst his estate was held by the Irish rebels, he resolved, under pretence of going to the Spaw for his health, to cross the seas, and apply to king Charles II. for a commission to raise forces in Ireland, in order to restore his majesty, and recover his own estate. He desired the earl of Warwick, who had an interest in the prevailing party, to procure a licence for him to go to the Spaw. He pretended to the earl, that his sole view was the recovery of his health; but, to some of his friends of the royal party, in whom he thought he could confide, he discovered his real design; and, having raised a considerable sum of money, came up to London to prosecute his voyage. The committee of state, who spared no money to get proper intelligence, being soon informed of his whole design, determined to proceed against him with the utmost severity. Cromwell was at that time general of the parliament's forces, and a member of the committee, no stranger to lord Broghill's merit; and considering, that this young nobleman might be of great use to him in reducing Ireland, he earnest-

Earl of Corke's True Remembrances.

Morrice's Memoirs of the earl of Orrery.

Budgel's Memoirs of the Boyles, P. 4¹.

Budgel, P. 42.

Ibid.

ly intreated the committee, that he might have leave to talk with him, and endeavour to gain him before they proceeded to extremities. Having, with great difficulty, obtained this permission, he immediately dispatched a gentleman to the lord Broghill, to let him know, that he intended to wait upon him. Broghill was surprized at this message, having never had the least acquaintance with Cromwell, and therefore desired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the messenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of state were apprized of his design of going over, and applying to Charles Stuart for a commission to raise forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that resolution. The lord Broghill interrupted him, and assured him that the intelligence which the committee had received was false; that he was neither in a capacity, nor had any inclination, to raise disturbances in Ireland; and concluded, with intreating his excellency to have a kinder opinion of him: Cromwell, instead of making any reply, drew some papers out of his pocket, which were the copies of several letters sent by the lord Broghill to those persons in whom he most confided, and put them into his hands. Broghill finding it was to no purpose to dissemble any longer, asked his excellency's pardon for what he had said, returned him his humble thanks for his protection against the committee, and intreated his advice how he ought to behave in so delicate a conjuncture. Cromwell told him, that though till this time he had been a stranger to his person, he was not so to his merit and character; but that he had heard how gallantly his lordship had already behaved in the Irish wars; and therefore, since he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, he had obtained leave of the committee, to offer his lordship the command of a general officer, if he would serve in that war: that he should have no oaths or engagements imposed upon him, nor be obliged to draw his sword against any but the Irish rebels; the lord Broghill was infinitely surprized at so generous and unexpected an offer; he saw himself at liberty, by all the rules of honour, to serve against the Irish, whose rebellion and barbarities were equally detested by the royal party, and the parliament: he desired, however, the general to give him some time to consider of what had been proposed to him. Cromwell briskly told him, that he must come

come to some resolution that very instant; that he himself was returning to the committee who were still sitting, and if his lordship rejected their offer, they had determined to send him to the Tower. Broghill finding that his life and liberty were in the utmost danger, and charmed with the frankness and generosity of Cromwell's behaviour, gave him his word and honour, that he would faithfully serve him against the Irish rebels; upon which, Cromwell once more assured him, that the conditions which he had made with him, should be punctually observed; and then ordered him to repair immediately to Bristol, to which place forces should be sent him, with a sufficient number of ships to transport him into Ireland; adding, that he himself soon would follow him, and was as good as his word in every particular.

He soon raised in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival; and whilst the latter laid siege to Clenwell, Broghill being detached to disperse a body of 5000 men, which had assembled to relieve the place, he, with 2000 horse and dragoons, came up with the enemy at Maecrooms on the 10th of May 1650, and without waiting for the arrival of his foot, immediately attacked and routed them, making their general, the titular bishop of Ross, prisoner. He offered this man his life if he would order the garrison of Carrigdroghid castle to surrender; which the bishop promised, but when conducted to the place, he advised them to defend it to the last extremity; upon which lord Broghill ordered him to be hanged. He sent a summons to the castle to surrender before the arrival of his battering cannon, otherwise they were to expect no quarter: his own army was surprised at this summons, as knowing he had not one piece of heavy cannon; but Broghill had ordered the trunks of several large trees to be drawn at a distance by his baggage-horses; which the besieged perceiving, and judging from the slowness of the motion, that the guns must be of a vast bore, immediately capitulated. When Ireton sat down before Limerick, he gave Broghill 600 foot and 400 horse, with orders to prevent lord Muskerry's joining the pope's nuntio, who had got together a body of 8000 men, and was determined to attempt the relief of Limerick. Muskerry was at the head of 1000 horse and dragoons, and about 2000 foot: notwithstanding which, lord Broghill fell resolutely upon him. The Irish, having the advantage of the ground and numbers would have conquered, but for a stratagem of lord Broghill. In the heat of the action, he desired those about him to repeat

Borlase's
History of
the reduction
of Ire-
land.

what he said ; and then cried out as loud as he could, **They run, they run.** The first line of the Irish looked round to see if their rear broke, and the rear seeing the faces of their friends, and hearing the shouts of the enemy, imagined that the first line was routed, and fled. The taking of Limerick, which put an end to the war in Ireland, was the consequence of this defeat. After Cromwell was declared protector, he sent for lord Broghill, made him one of his privy council, and allowed him as a great a share of his confidence, as any man, except Thurloe (A.) In 1656, the protector, either suspecting Monk's attachment to his person, or desirous of relieving the people of Scotland, who complained of this man's severity, proposed to lord Broghill to go to that kingdom with an absolute authority ; to which his lordship with reluctance agreed, upon condition that he should have a discretionary power to act as he should see proper ; that no credit should be given to any complaints till he had an opportunity of vindicating himself, and that he should be recalled in a year. Cromwell kept his word to him, for tho' the complaints against Broghill were more numerous than those against Monk, upon giving, at his return to London when the year was expired, an account of the reasons of his conduct, Cromwell conceived a higher esteem for him than ever.

Budgell.

Ibid.

After the death of his patron Oliver Cromwell, lord Broghill did his utmost to serve his son, to whom his lordship, in conjunction with lord Howard and some others, made an offer, that if he would not be wanting to himself, and give them a sufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, startled at this proposition, answered in a consternation, that he thanked them for their friendship, but that he neither had done, nor would do any person any harm ; and that rather than a drop of blood should be spilt on his account, he would lay down that greatness which was a burden to him. He was so fixed in his resolution, that whatever the lords could say was not capable of making him alter it, and they found it to no purpose to endeavour to keep a man in

Ibid. p. 76.

(A) In 1654, he was chosen knight for the county of Cork to sit with other parliament-men of Ireland among the English knights and burgesses at Westminster. He was likewise appointed resident of the protector's council in Scotland, which was worth to him 1474 l. per annum. And in

1656, he was not only chosen parliament-man for Edinburgh, but knight for the county of Cork in another parliament, which met at Westminster the same year. He was likewise made one of the protector's lords, and a member of the other

power

power who would do nothing for himself. Lord Broghill, therefore, finding the family of Cromwell thus laid aside, and not being obliged by any ties of gratitude to serve those who assumed the government, whose schemes too he judged wild and ill-concerted, from this time shewed himself most active and zealous to restore the king, and for that purpose repaired forthwith to his command in Munster; where, finding himself at the head of a considerable force, he determined to get the whole army in Ireland to join with him in his design, to gain, if possible, sir Charles Coote, who had great power in the north, and then to send to Monk in Scotland. Whilst he was busied in these thoughts, a summons came to him from the seven commissioners, sent over by the committee of safety to take care of the affairs of Ireland, requiring him to attend them immediately at the castle of Dublin. His friends advised him to be upon his guard, and not put himself in the power of his enemies; but, as he thought himself not strong enough yet to take such a step, he resolved to obey the summons. Taking therefore his own troop with him as a guard, he set out for Dublin. When he came to the city, leaving his troop in the suburbs, he acquainted the commissioners that in obedience to their commands, he was come to know their farther pleasure. Next day, on appearing before them, they told him, that the state was apprehensive he would practise against their government, and that therefore they had orders to confine him, unless he would give sufficient security for his peaceable behaviour. He desired to know what security they expected. They told him that since he had a great interest in Munster, they only desired him to engage, on the forfeiture of his life and estate, that there should be no commotion in that province. He now plainly perceived the snare which was laid for him; and that, if he entered into such an engagement, his enemies themselves might raise some commotions in Munster. He saw himself, however, in their power, and made no manner of doubt but that if he refused to give them the security they demanded, they would immediately put him up in prison. He, therefore, desired some time to consider of their proposal; but was told, they could give him no time, and expected his immediate answer. Finding himself thus closely pressed, he humbly desired to be satisfied in one point, namely, whether they intended to put the whole power of Munster into his hands? if they did, he said, he was ready to enter into the engagement they demanded; but if they did not, he must appeal to all the world how cruel and unreasonable it was, to expect he should

answer for the behaviour of people over whom he had no command. The commissioners found themselves so much embarrassed by this question, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At last Steel, one of the commissioners, who was also lord chancellor of Ireland, declared, that he was afraid, that even the honest party in Ireland would think it very hard to see a man thrown into prison, who had done such signal services to the protestants; but that on the other hand, he could never consent to the increase of lord Broghill's power, which the state was apprehensive might one day be employed against them. He, therefore, proposed that things should stand as they did at present; that his lordship should be sent back to his command in Munster in a good humour, and be suffered at least to continue there till they received further instructions from England. This proposal was agreed to by the majority of the board, and lord Broghill being called in, was told, in the most obliging manner, that the board was so sensible of the gallant actions he had performed in the Irish wars, and had so high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Budgel.

Oldmixon's
hist. of the
Steuarts,
Vol. I. p.
449.

Upon his return to Munster, he applied himself as closely as ever, to form a party for the king's restoration. After making sure of his own officers, the first person of weight he engaged in the design was colonel Wilton, governor of Limerick, in which place there was a garrison of 2000 men; and having now secured all Munster, he sent a trusty agent to sir Charles Coote to persuade that gentleman to do in the north of Ireland, what he himself had done in the south. Sir Charles, who had taken disgust at the superiority of lieutenant general Ludlow, and the parliament's commissioners, and thought his eminent services were not sufficiently rewarded by the presidency of Connaught, came readily into the design. Lord Broghill being empowered by most of the chief officers in Ireland under their hands, dispatched his brother, the lord Shannon, to the king then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majesty with the measures he had taken, and inviting him to come into his kingdom of Ireland, assuring him, that if he pleased to land at Cork, he should be received with a sufficient force to protect him against all his enemies. At the same time, he dispatched a messenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to persuade him to do the like,

like: Shannon was scarce embarked for Flanders, when Lord Broghill received a letter from Sir Charles Coote, acquainting him, that their design of declaring for the king, or, what was the same thing, for a free parliament, had taken air, and that he had therefore been obliged to declare somewhat sooner than they had agreed upon; and, conjuring his lordship to declare himself likewise; which Broghill did immediately, that he might not desert his friend, though he was a little apprehensive, that sir Charles's precipitancy might ruin their design. By this means, those who had assumed the government of Ireland, finding themselves in the midst of two powerful parties, made little or no resistance; and lord Broghill and sir Charles Coote secured that kingdom for his majesty.

Upon the king's restoration, the lord Broghill came to England; but, instead of being thanked for his services in Ireland, he was received with the utmost coldness. Upon inquiry, he learnt, that Sir Charles Coote had assured the king, that he was the first man that stirred for him in Ireland; that the lord Broghill opposed his majesty's return, and was not at last brought to consent to it without much difficulty. His lordship recollecting that he still had by him sir Charles's letter, in which were these words: 'Remember, my lord, that you first put me on this design; and I beseech you, forsake me not in that which you first put me upon, which was, to declare for king and parliament;' desired his brother Shannon to put it into the hands of the king, who being fully convinced by it, how serviceable Broghill had been to him, looked upon him with as gracious an eye as he could himself desire or expect. His lordship was soon after made earl of Orrery, sworn of the king's privy-council, appointed one of the lord's justices, and lord president of Munster. Budgett,

After the king's return the Irish Roman Catholics sent over sir Nicholas Plunket, and some other commissioners, with a petition to his majesty, praying to be restored to their estates. As this would, in effect, have ruined the protestants, they therefore chose the earl of Orrery, Monrath, and six more, to oppose their adversaries before the king and his council. The Irish commissioners were so apprehensive of the earl's eloquence and address upon this occasion, that they Budgett.

(*) His majesty was infinitely pleased at the receipt of lord Broghill's letters; but received letters from England soon after, to acquaint him, that in all probability he would be very soon invited thither. Budgett, p. 84.

offered

offered him eight thousand pounds in money, and to settle estates of seven thousand pounds a year upon him, if he would not appear against them; which proposal the earl rejected with a generous disdain. When the cause came to a hearing, after the Irish commissioners had offered all they thought proper, the earl of Orrery, after a handsome compliment to the king, boldly affirmed, that his protestant subjects in Ireland were the first who formed an effectual party for restoring him; that the Irish had broken all the treaties which had been made with them; that they had fought against the authority both of the late and present king, and had offered the kingdom of Ireland to the pope, the king of Spain, and the king of France. Lastly, to the great surprise, not only of the Irish, but of his own brother commissioners, he proved his assertions by producing several original papers signed by the Irish supreme council, of which sir Nicholas Plunket himself was one. This last unexpected blow decided the dispute in favour of the protestants; and obliged his majesty to dismiss the Irish commissioners with some harsher expressions than he commonly made use of (c.)

Budgell.

July 28,
1662.

Budgell, p.
372.

Soon after this affair, his lordship, with sir Charles Coote, lately made earl of Montrath, and sir Maurice Eustace; were constituted lords justices of Ireland, and commissioned to call and hold a parliament. Some time before the meeting of the parliament he drew with his own hand the famous act of settlement, by which he fixed the property, and gave titles to their estates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munster, of which province he was president. By virtue of this office, he heard and determined causes in a court called the residency-court; and acquired so great a reputation in this judicial capacity, that he was offered the seals both by the king and the duke of York after the fall of the great earl of Clarendon; but being very much afflicted with the gout, he declined a post that required constant attendance. During the first Dutch war, wherein France acted as a confederate with Holland, he defeated the scheme formed by the duke de Beaufort, admiral of France, to get possession of the

(c) After the hearing was over, the earl being pressed by his brother commissioners to acquaint them how he came by those papers, told them a formal story of their being found in the enemy's quarters, and put into his hands by a person unknown to

him. It is much more probable, that the Irish, among whom he constantly maintained several spies, were betrayed on this occasion by some whom they imagined to be their friends. Budgell, p. 209.

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harbour of Kinsale, and took advantage of the fright of the people and the alarm of the government to get a fort erected under his own directions, which was named fort Charles. He promoted a scheme for enquiring into and improving the king's revenue in Ireland; but his majesty having applied great sums out of the revenue of that kingdom, which did not come plainly into account, the enquiry was never begun. Ormond, listening to some malicious insinuations, began to entertain a jealousy of Orrery, and prevailed with the king to direct him to lay down his presidential court; as a compensation for which, his majesty made him a present of 8000*l*. Sir Thomas Clifford, who had been brought into the ministry in England, apprehensive that he could not carry his ends in Ireland, whilst Orrery continued president of Munster, procured articles of impeachment of high-treason and misdemeanours to be exhibited against him in the English house of commons: his lordship being heard in his place, gave an answer so clear, circumstantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the French alliance, and the reducing of the Dutch. At the desire of the king and the duke of York, he drew the plan of an act of limitation, by which the successor would have been disabled from encroaching on civil and religious liberty; but the proposing thereof being postponed till after the exclusion-bill was set on foot, the season for making use of it was passed. The king, to hinder his returning to Ireland, and to keep him about his person, offered him the place of lord treasurer; but the earl of Orrery plainly told his majesty, that he was guided by unsteady counsellors, with whom he could not act. He died on the 16th of October 1679, in the fifty-ninth year of his age, leaving behind him the character of an able general, statesman, and writer (D.) He seems to have been particularly happy in what

Carte's Life
of the D. of
Ormond,
Vol. II. p.
238.

Ibid.
Vol. II. p.
369.

Carte's Life
of the D. of
Ormond,
Vol. II. p.
391.

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(D) His writings are these:

1. The Irish colours displayed; in a reply of an English protestant, to a letter of an Irish Roman catholic. London, 1662. 4to.

2. An answer to a scandalous letter lately printed, and subscribed by Peter Walsh, procurator for the secular and regular popish priests of Ireland, entitled: A letter desiring a just and merciful regard of the Roman catholics of Ireland, given a-

bout the end of October 1660, to the then marquis, now duke of Ormond, and the second time lord lieutenant of that kingdom. By the right honourable the earl of Orrery, &c. being a full discovery of the treachery of the Irish rebels, since the beginning of the rebellion there, necessary to be considered by all adventurers, and other persons estated in that kingdom. Dublin, 1662, 4to.

Bodgell.

we usually call a presence of mind; his parts and courage, whenever he was hardest pressed, afforded him unusual succours, and enabled him to extricate himself from the greatest difficulties with a surprising dexterity. His natural parts were much improved by literature, and his wit and courage rendered still more amiable by his religion. He was vastly generous to men of merit in distress, and charitable to the poor, for whose benefit he erected several schools and almshouses. When Ireton had determined to destroy the men, women, and children in an Irish barony, who, after being once pardoned, had rebelled a second time, the then lord Broghill never left him till he had persuaded him to lay aside so cruel a resolution. A remarkable saying of his was, 'That the greatest cha-

3. A poem on his majesty's happy restoration.

4. A poem on the death of the celebrated Mr. Abraham Cowley. London 1667, fol.

5. The history of Henry V. a tragedy. London, 1668, fol.

6. Mustapha, the son of Soliman, the Magnificent, a tragedy. London, 1667, fol. and 1668.

7. The black prince, a tragedy. London, 1672, fol.

8. Triphon, a tragedy. London, 1672, fol. These four plays were collected and published together in folio in 1690, and make now the entire first volume of the new edition of the earl's dramatic works.

9. Parthenissa, a romance in three volumes, London 1665, 4to. 1677, fol.

10. A dream. In this piece he introduces the genius of France, persuading Charles II. to promote the interest of that kingdom, and act upon French principles. He afterwards introduced the ghost of his father dissuading him from it, answering all the arguments the genius of France had urged; and proving to him from his own misfortunes and tragical end, that a king's chief treasure, and only real strength, is the affections of his people.

11. A treatise upon the art of war.

12. Poems on the fasts and festivals of the church.

His posthumous works are, 1. Mr.

Anthony, a comedy, 1692. 2. Guzman, a comedy, 1693. 3. Herod the Great, a tragedy, 1694. 4. Altemira, a tragedy, brought upon the stage by Mr. Francis Manning, in 1702, with a prologue by Henry St. John, Esq; afterwards lord viscount Bolingbroke, and an epilogue by the hon. Charles Boyle, esq; the late earl of Orrery, who also interspersed several songs in the work itself. 5. State-letters published in folio, in 1742. Mr. Morrice says, that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could speak of with certainty. But this hath never been published. The duke of Ormond, having by his majesty's command, consulted with the earl of Orrery upon the propositions to be laid before the parliament of Ireland in 1677, his lordship delivered to him five sheets of paper, containing the most effectual methods of protecting the nation from foreign and domestic enemies, advancing the protestant interest, increasing the revenue, and securing private property. But these, with other papers, were destroyed when lord Orrery's house was burnt to the ground in the year 1690 by a party of king James's soldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandson to our author, being a minor, and abroad on his travels,

‘charity consisted in keeping people from needing it.’ With this view he procured grants of fairs at Rathgogran and Ballymaathra, two of his villages; which were thereby so greatly improved, that he afterwards obtained charters, by which they were erected into boroughs, each sending two members to the Irish parliament; and established besides, manufactures in them for their better support. With regard to his domesticities he was alike careful of their bodies, estates, and minds: they lived in the utmost plenty, but he suffered no waste; and he had the utmost abhorrence for debauchery. He provided for them according to their several capacities, that having lived well with him, they might not fall into indigence after they left him: and he not only obliged his chaplain to have a due attention to their spiritual concerns, but frequently inspected the discharge of his duty in this particular. He had issue by his lady two sons and five daughters.

Collins's
Peerage.

BOYLE, (ROBERT) one of the greatest philosophers as well as best men, that our own, or indeed any nation, has produced, was the seventh son, and the fourteenth child, of Richard earl of Cork, and born at Lismore in the province of Munster in Ireland, upon the 25th of January 1626-7. He was committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son; for his father, he tells us, “had a perfect aversion for the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter, or of sugar.” By this he gained a strong and vigorous constitution, which however he afterwards lost by being treated too tenderly. He acquaints us with several misfortunes, which happened to him in his youth. When he was about three years old, he lost his mother, who was a most accomplished woman, and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stutter, by mocking some children of his own age: of which, though no endeavours were spared, he could never be perfectly cured. A third, that in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father’s gentlemen had not taken him out of a coach, which in passing a brook, raised by some sudden showers, was overturned and carried away by the stream.

His own account of the earlier part of his life, under the name of Philarchus, published by Dr. Birch, in his life of the hon. Robert Boyle, p. 18: 8vo. edit. lb. p. 19, 20.

p. 21.

While he continued at home, he was taught to write a very fair hand, and to speak French and Latin, by one of the earl’s

Ibid.

p. 25.

p. 25, 26, 27.

earl's chaplains, and a Frenchman that he kept in the house. In the year 1635, his father sent him over to England, in order to be educated at Eaton school under Sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he soon discovered a force of understanding, which promised great things, and a disposition to cultivate and improve it to the utmost. "What made him so passionate a friend to reading was, the accidental perusal of Quintus Curtius; which first made him in love with other than pedantick books, and conjured up in him that unsatisfied appetite of knowledge that is yet as greedy, as when it was first raised. In gratitude to this book, I have heard him hyperbolically say, that not only he owed more to Quintus Curtius, than Alexander did; but derived more advantages from the history of that great monarch's conquests, than ever he did from the conquests themselves." These are Mr. Boyle's own words; for in the account hitherto referred to, he speaks of himself in the third person. While he remained at Eaton, there were several extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The first was, the sudden fall of the chamber where he lodged, when himself was in bed: when besides the hazard he run of being crushed to pieces, he had certainly been choaked with the dust, during the time he lay under the rubbish, if he had not had presence of mind enough to have wrapped his head up in the sheet, which gave him an opportunity of breathing without hazard. A little after this he had been crushed to pieces by a starting horse, that rose up suddenly, and threw himself backwards, if he had not happily disengaged his feet from the stirrups, and cast himself from his back before he fell. A third accident proceeded from the carelessness of an apothecary's servant; who, by mistaking the phials, brought him a strong vomit, instead of a cooling julep.

He remained at Eaton upon the whole between three and four years; and then his father carried him to his own seat at Stalbridge, in Dorsetshire, where he remained some time under the care of one of his chaplains, who was the parson of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle espoused Mrs. Elizabeth Kiligrew, and then, towards the end of October, within four days after the marriage, the two brothers Francis and Robert were sent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Sussex, and
from

from thence proceeded to Dieppe in Normandy ; then they travelled by land to Rouen, so to Paris, and from thence to Lyons ; from which city they continued their journey to Geneva, where his governor had a family ; and there the two gentlemen pursued their studies quietly, and without interruption. Mr. Boyle, during his stay here, resumed his acquaintance with the mathematicks, or at least with the elements of that science, of which he had before gained some knowledge. For he tells us in his own memoirs, that while he was at Eaton, and afflicted with an ague before he was ten years old, by way of diverting his melancholy, they made him read *Amadis de Gaule*, and other romantic books, which produced such a restlessness in him, that he was obliged to apply himself to the extraction of the square and cube roots, and to the more laborious operations of Algebra, in order to fix and settle the volatility of his fancy.

P. 34. 37.

P. 28.

While he remained at Geneva, he made some excursions to visit the adjacent country of Savoy, and even proceeded so far as to Grenoble in Dauphine. He took a view also of those wild mountains, where Bruno the first author of the Carthusian monks lived in solitude, and where the first and chief of the Carthusian abbies is seated. Mr. Boyle relates, that “ the devil taking advantage of that deep raving humour, “ so sad a place, his own humour,” which was naturally grave and serious, “ and the strange stories and pictures he “ found there of Bruno, suggested such strange and hideous “ distracting doubts of some of the fundamentals of Christianity, that, though, he says, his looks did little betray “ his thoughts, nothing but the forbiddenness of self-discipline hindered his acting it.” He laboured under this perplexity and melancholy many months ; but at length getting out of it, he set about enquiring into the grounds and foundation of the Christian Religion, “ that so, says he, “ though he believed more than he could comprehend, he “ might not believe more than he could prove ; and owe the “ steadfastness of his faith to so poor a cause, as the ignorance of what might be objected against it.” He became confirmed in the belief of christianity, and in a conviction of its truth ; yet not so, he says, but that “ the fleeting “ clouds of doubt and disbelief did never after cease now and “ then to darken the serenity of his quiet : which made him “ often say, that injections of this nature were such a dis-ease to his faith, as the tooth-ach is to the body ; for, “ though it be not mortal, it is very troublesome.”

P. 42.

In

P. 44.

P. 45, 46.

In September 1641, he quitted Geneva, after having spent one and twenty months in that city: and passing through Switzerland, and the country of the Grisons, entered Lombardy. Then, taking his rout through Bergamo, Brescia, and Verona, he arrived at Venice; where, having made a short stay, he returned to the continent, and spent the winter at Florence. Here he employed his spare hours in reading the modern history in Italian, and the works of the celebrated astronomer Galileo, who died at a village near this city, during Mr. Boyle's residence in it. It was at Florence that he acquired the Italian language, which he understood perfectly, though he never spoke it so fluently as the French. Of this indeed he was such a master, that, as occasion required, he passed for a native of that country in more places than one during his travels. "When the Carnival was come, the season, says Mr. Boyle, when madness is so general in Italy, that lunacy does for that time lose its name, he had the pleasure to see the tilts maintained by the great duke's brothers, and to be present at the gentlemen's balls. Nor did he sometimes scruple, in his governor's company, to visit the famous Bordellos, or brothels; whither resorting out of bare curiosity, he retained there an unblemished chastity, and still returned thence as honest as he went thither; professing, that he never found any such sermons against them, as they were against themselves: the impudent nakedness of vice cloathing it with a deformity, description cannot reach, and the worst of epithets cannot but flatter. But though he were no fuel for forbidden flames, he proved the object of unnatural ones; for being at that time in the flower of youth, and the cares of the world having not yet faded a complexion naturally fresh enough, as he was once unaccompanied diverting himself abroad, he was somewhat rudely pressed by the preposterous courtship of two Friars, whose lust makes no distinction of sexes, but that, which its preference of their own creates; and not without difficulty and danger, forced a scape from those gowned sodomites, whose goatish heats served not a little to arm him against such people's specious hypocrisy, and heightened and fortified in him an averseness for opinions, which now the religious discredit as well as the religion." These are Mr. Boyle's own words; and we thought the contents of them too curious to be omitted.

About the end of March 1642, he began his journey from Florence to Rome, which took up but five days. He surveyed

veyed the numerous curiosities of that city; among which, he tells us, "he had the fortune to see pope Urban VIII. at " chapel, with the cardinals, who severally appearing " mighty princes, in that assembly looked like a company of " common friars." He visited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer stay, had not the heats disagreed with his brother. He returned to Florence, from thence to Leghorn, and so by sea to Genoa. Then passing through the county of Nice, he crossed the sea to Antibes, where he fell into danger for refusing to honour the crucifix: from whence he went to Marseilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250 l. then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who supplied them with as much at least as carried them thither. They continued there a considerable time, without either advices or supplies from England: upon which Mr. Marcombes was obliged to take up some jewels on his own credit, which were afterwards disposed of with as little loss as might be; and with the money thus raised, they continued their journey for England, where they arrived in the year 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample provision for him, as well by leaving him his manor of Stalbridge, in England, as other considerable estates in Ireland, yet it was some time, before he could receive any money. However he procured protections for his estates in both kingdoms from the powers then in being; from whom also he obtained leave to go over to France for a short space, probably to settle accounts with his governor Mr. Marcombes: but he could not stay long abroad, since we find him at Cambridge the December following

p. 42.

In March 1646, he retired to his manor at Stalbridge, where he resided for the most part till May 1650. He made excursions, sometimes to London, sometimes to Oxford; and in February 1647, he went over to Holland: but he made no considerable stay any where. During his retirement at Stalbridge, he applied himself with incredible industry to studies of various kinds, to those of natural philosophy and chemistry in particular. He omitted no opportunity of obtaining the acquaintance of persons distinguished for parts and learning, to whom he was in every respect a ready, useful,

Boyle's Life
by Birch, p.
51. Lond.
1744, 8vo.

Sprat's His-
tory, &c.

generous assistant, and with whom he held a constant correspondence. He was also one of the first members of that small, but learned body of men, which, when all academical studies were interrupted by the civil wars, secreted themselves about the year 1645; and held private meetings, first in London, afterwards at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They stiled themselves then "The Philosophical College;" and, after the Restoration, when they were incorporated and distinguished openly, took the name of the "Royal Society." His retired course of life however could not hinder his reputation from rising to such a height, as made him taken notice of by some of the most eminent members of the Republick of Letters; so that, in the year 1651, we find Dr. Nathaniel Highmore, a very eminent physician, dedicating to him a book, under the title of "The History of Generation: examining the several opinions of diverse authors, especially that of Sir Kenelm Digby, in his Discourse upon Bodies."

Birch's life,
&c. p. 103.

P. 3.

In 1652, he went over to Ireland, in order to visit and settle his estates in that kingdom; and returned from thence in August 1653. He was soon after obliged to go over to Ireland again; where he had spent his time very unpleasantly, if it had not been for his intimate friend and acquaintance Sir William Petty, in whose conversation he was extremely happy. In the summer of 1654, he returned to England, and put in execution a design he had formed some time, of residing at Oxford; where he continued for the most part till April 1668, and then he settled at London in the house of his sister Ranelagh in Pall Mall. At Oxford he chose to live in the house of Mr. Crosse, an apothecary, rather than in a college, for the sake of his health, and because he had more room to make experiments. Oxford was indeed at that time the only place in England, where Mr. Boyle could have lived with much satisfaction; for here he found himself surrounded with a number of learned friends, such as Wilkins, Wallis, Ward, Willis, Wren, &c. suited exactly to his taste, and who had resorted thither for the same reasons that he had done; the philosophical society being now removed from London to Oxford. It was during his residence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678, or 1679. By this he made several experiments, and was enabled to discover and demonstrate several quali-

qualities of the air, so as to lay a foundation for a compleat theory. He was not however satisfied with this, but laboured incessantly in collecting and digesting, chiefly from his own experiments, the materials requisite for this purpose. He declared against the philosophy of Aristotle, as having in it more of words than things, promising much and performing little; and giving the inventions of men for indubitable proofs, instead of building upon observation and experiment. He was so zealous for, and so careful about, this true method of learning, by experiment, that, though the Cartesian philosophy then made a great noise in the world, yet he would never be persuaded to read the works of Descartes; for fear he should be amused and led away by plausible accounts of things, founded on conjecture, and merely hypothetical.

But philosophy and enquiries into nature, though they engaged his attention deeply, did not occupy it intirely; since we find, that he still continued to pursue critical and theological studies. In these he had the assistance of some great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their skill in the oriental languages. He had also a strict intimacy with Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards bishop of Lincoln, a man of various and extensive learning. In the year 1659, the famous Dr. Wallis, so distinguished for his mathematical and philosophical learning, did him the honour to dedicate to him his excellent treatise "On the Cycloid." This year also Mr. Boyle, being acquainted with the unhappy circumstances of the learned Sanderfon, afterwards bishop of Lincoln, who had lost all his preferments on account of his attachment to the Royal party, conferred upon him an honorary stipend of 50 l. a year. This stipend was given, as an encouragement to that excellent master of reasoning, to apply himself to the writing of "Cases of Conscience:" and accordingly he printed his lectures *De obligatione conscientiae*, which he read at Oxford in 1647, and dedicated them to his friend and patron. The dedication bears date November 22, 1659: and in it he speaks of Mr. Boyle as a gentleman, much more distinguished by his excellent dispositions, love of learning, humanity, piety, and all kinds of virtue, than by his birth and quality.

p. 113.

p. 120, 121

Upon the restoration of Charles II. Mr. Boyle was treated with great civility and respect by the king, as well as by the two great ministers, the lord treasurer Southampton and the lord chancellor Clarendon. He was solicited by the latter

to enter into holy orders, not only out of regard to him and his family, but chiefly with a view to serve the church itself: for Mr. Boyle's noble family, his distinguished learning, and above all his unblemished reputation, induced lord Clarendon to think, that any ecclesiastical preferments he might attain would be so worthily discharged, as to do honour to the clergy, and service to the established communion. Mr. Boyle considered all this with due attention; but to ballance these he reflected, that in the situation of life he was in, whatever he wrote with respect to religion, would have so much the greater weight, as coming from a layman; since he well knew, that the irreligious fortified themselves against all that the clergy could offer, by supposing and saying that it was their trade, and that they were paid for it. He considered likewise, that, in point of fortune and character, he needed no accessions; and indeed he never had any appetite for either. But bishop Burnet, who preached his funeral sermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greatest weight in determining his judgment, was, "the not feeling within himself any motion or tendency of mind, which he could safely esteem a call from the Holy Ghost, and so not venturing to take holy orders, lest he should be found to have lied unto it." He chose therefore to pursue his philosophical studies in such a manner, as might be most effectual for the support of religion; and began to communicate to the world the fruits of those studies.

Funeral Sermon, p. 29.
edit. in 4to.

The first of these was printed at Oxford in 1660, in 8vo. under the title of, 1. *New Experiments Physico-mechanical, touching the spring of the air and its effects, made for the most part in a new pneumatical engine: addressed to his nephew the lord Dungarvan.* This work was attacked by Franciscus Linus and Mr. Hobbes; which occasioned Mr. Boyle to subjoin to a second edition of it, printed at London 1662, in 4to, *A Defence, &c.* in which he refuted the objections of those philosophers with equal candour, clearness, and civility. A third edition was printed in 1682, 4to. 2. *Seraphick Love; or, some motives and incentives to the love of God, pathetically discoursed of in a letter to a friend, 1660, 8vo.* This piece, though it did not appear till now, was finished as early as the year 1648. It has run through many editions, and been translated into Latin. The fame of Mr. Boyle's great learning and abilities extended itself even at this time beyond the bounds of our island, so that the grand duke of Tuscany, a prince distinguished for learning,

was

was extremely desirous of a correspondence with him : of which he was advertised in a letter, dated October 10, 1660, from Mr. Southwell, then resident at Florence. 3. Certain ^{Boyle's Works, vol. V. p. 423,} Physiological Essays and other tracts, 1661, 4to. They were printed again in 1669, 4to, with large additions, especially of " A Discourse about the absolute rest of bodies : " and were translated into Latin. 4. Sceptical Chemist, 1662, 8vo. A very curious and excellent work ; reprinted in 1679, 8vo, with the addition of Divers experiments and notes about the producibleness of chemical principles.

In the year 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge ; which nevertheless did not hinder him from interesting himself very warmly, for procuring the application of those impropriations, to the promoting true religion and learning. He interposed likewise in favour of the corporation for propagating the gospel in New England ; and was very instrumental in obtaining a decree in the court of chancery, for restoring to that corporation an estate, which had been injuriously repossessed by one col. Bedinfield, a papist, who had sold it to them for a valuable consideration. His activity in matters of this nature was so much the more honourable, as he was naturally inclined to, and generally speaking followed that inclination in leading a private and retired life. But whenever the cause of virtue, learning, or religion, required it, his interest and endeavours were never wanting ; and, what is very remarkable, were seldom employed but with success. In the year 1663, the Royal Society being incorporated by king Charles II. Mr. Boyle was appointed one of the council ; and, as he might be justly reckoned among the founders of that learned body, so he continued one of its most useful and industrious members, during the whole course of his life. In June 1663, ^{Birch, p. 134.} he published, 5. Considerations touching the usefulness of experimental natural philosophy, 4to. reprinted the year following. 6. Experiments and considerations upon colours ; to which was added a letter, containing Observations on a diamond that shines in the dark, 1663, 8vo. reprinted in the same size in 1670. It was also translated into Latin. This treatise is full of curious and useful remarks on the hitherto unexplained doctrine of light and colours ; in which he shews great judgment, accuracy, and penetration, and may be said to have led the way to that mighty genius, the great Sir Isaac Newton, who has since set that important point in the clearest and most convincing light. 7. Considerations

rations upon the style of the holy scriptures, 1663, 8vo. A Latin translation of it was printed at Oxford, where most of his writings were published, in 1665. It was an extract from a larger work, intitled, An Essay on Scripture; which was afterwards published by Sir Peter Pett, a friend of Mr. Boyle's.

In 1664, he was elected into the company of the Royal mines; and was all this year taken up in the prosecution of various good designs, which probably was the reason why he did not send abroad any treatises either of religion or philosophy. The year following came forth, 8. Occasional Reflections upon several subjects; whereto is prefixed A Discourse about such kind of thoughts, 1665, 8vo. reprinted in 1669, 8vo. This piece is addressed to Sophronia, under whose name he concealed that of his beloved sister, the viscountess of Ranelagh. The thoughts themselves are on a vast variety of subjects, written many years before; some indeed upon trivial occasions, but all with great accuracy of language, much wit, more learning, and in a wonderful strain of moral and pious reflection. Yet this exposed him to the only severe censure, that ever was passed upon him, and that too from no less a man than the celebrated dean Swift; who, to ridicule these discourses, wrote A pious meditation upon a broomstick, in the style of the honourable Mr. Boyle. But, as his noble relation the present lord Orery has said, "to what a height must the spirit of sarcasm arise in an author, who could prevail upon himself to ridicule so good a man, as Mr. Boyle? The sword of wit, like the scythe of time, cuts down friend and foe, and attacks every object, that accidentally lies in its way. But, sharp and irresistible as the edge of it may be, Mr. Boyle will always remain invulnerable." A certain writer, by way of making reprisals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjust, as it is trivial and indecent, has observed, that, from this very treatise, which he has thus turned into ridicule, he borrowed the first hint of his Gulliver's travels. He grounds his conjecture upon the following passage, to be found in the Occasional Reflections. "You put me in mind of a fancy of your friend Mr. Boyle, who was saying, that he had thoughts of making a short romantick story, where the scene should be laid in some island of the southern ocean, governed by some such rational laws and customs as those of the Utopia or the New Atalantis. And in this country he would introduce an observing native; that upon his return home, from his travels

"vells

Boyle's
Works, vol.
V. p. 328.

Remarks on
the life and
writings of
Swift, lett.
VIII.

Biograph.
Britann.
Boyle, note
L.

“ vels made in Europe, should give an account of our countries and manners under feigned names; and frequently intimate in his relations, or in his answers to questions that should be made him, the reasons of his wondering, to find our customs so extravagant, and differing from those of his own country. For your friend imagined, that by such a way of exposing many of our practices, we should ourselves be brought unawares to condemn, or perhaps to laugh at them; and should at least cease to wonder, to find other nations think them as extravagant, as we think the manners of the Dutch and Spaniards, as they are represented in our travellers books.”

Boyle's Works, vol. II. p. 220.

The same year he published an important work, intitled, 9. *New Experiments and Observations upon cold*; or, an experimental history of cold begun: with several pieces thereunto annexed, 1665, 8vo. reprinted in 1683, 4to. His excellent character in all respects had procured him so much esteem and affection with the king, as well as with every body else, that his majesty, unsolicited and unasked, nominated him to the provostship of Eton College, in August 1665. This was thought the fittest employment for him in the kingdom; yet, after mature deliberation, though contrary to the advice of all his friends, he absolutely declined it. He had several reasons for declining it. He thought the duties of that employment might interfere with his studies: he was unwilling to quit that course of life, which, by experience, he found so suitable to his temper and constitution: and, above all, he was unwilling to enter into holy orders, which he was persuaded was necessary to qualify himself for it. In this year and the next, he was much taken up with looking into an affair, that made a very great noise in the world; and the decision of which, from the high reputation he had gained, was in a manner universally expected from him. The case was this: one Mr. Valentine Greatracks, an Irish gentleman, persuaded himself that he had a peculiar gift of curing diseases by stroaking; in which, though he certainly succeeded often, yet he sometimes failed; and this occasioned a great controversy, in which most of the parties concerned addressed themselves to Mr. Boyle. Among the rest, the famous Mr. Henry Stubbe wrote a treatise upon this subject, intitled, “*The Miraculous Conformist: or, an account of several marvellous cures, performed by the stroaking of the hands of Mr. Valentine Greatracks; with a physical discourse thereupon, in a letter to the honourable Robert Boyle, esq;*” Mr. Boyle received this book upon the 8th of

Birch, p. 149, 150.

March, 1665-6; and wrote a letter to Mr. Stubbe the next morning, which begins in the following manner :

“ Sir,

“ It was so late yesternight, before I received your account
 “ of Mr. Greatrack’s stupendous performances, that I had
 “ much ado to run it over before I went to bed : and this
 “ morning being to take care of some little affairs in order
 “ to a remove, that I am, to make in the afternoon for some
 “ days, I am obliged to answer your letter in as much haste
 “ as you tell me you writ it in ; which intimation I hope will
 “ excuse me to you, for my not taking a solemn notice of
 “ those superfluous acknowledgments, you are pleased to
 “ begin with for services, that are not considerable enough
 “ to deserve or expect a publick retribution; having been
 “ but such, as a less interest in the muses than yours, would
 “ have intitled you to from one, that is so much their servant
 “ as I. To begin then, I must confess to you, that I was
 “ somewhat surprized to find this epistle of yours brought me
 “ from the press, before I had seen it any other way ; and
 “ it is no small trouble to me, both upon your score and my
 “ own, that I did not see the manuscript before it came
 “ abroad. For if I had seasonably seen what you wrote about
 “ miracles, I should freely have dissuaded you from publicly
 “ addressing to me, what I cannot but much dissent from;
 “ and perhaps I should have been able to prevail with you
 “ to omit all that part of your epistle. For besides that,
 “ since you take notice yourself of the prejudice your former
 “ meddling with theological matters has done you, you can
 “ scarce doubt but that it has made many persons indisposed
 “ to put the best constructions upon what you write : besides
 “ this, I say, I confess I think you might have spared so much
 “ pains, as you take in the former part of your letter, to
 “ shew, that Mr. Greatrack’s gift may be miraculous, since
 “ the latter part of it’s employed to make out what he per-
 “ forms by natural means, &c.”

Birch, p.
357.

We perceive, from this short transcript, how extremely tender Mr. Boyle was of religion ; and how jealous of admitting and countenancing any principle or opinions, that he thought might have a tendency to its hurt or discredit. But what is most incumbent on us to observe at present, is, that this letter is certainly one of the clearest testimonies of Mr. Boyle’s vast abilities and extensive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo; very learned, and very judicious; wonderfully correct

correct in the diction and style, remarkably clear in the method and form, highly exact in the observations and remarks, and abounding in pertinent and curious facts to illustrate his reasoning. Yet it appears, from the letter itself, that it was written within the compass of a single morning: a fact, we should have imagined next to impossible, if it had not been attested by one whose veracity was never questioned, that is, by Mr. Boyle himself. In the year 1666, Dr. John Wallis addressed to Mr. Boyle his piece *Upon the Tides*; as did the famous physician, Dr. Thomas Sydenham, his *Method of curing Fevers*, grounded upon his own observations. Himself likewise published that year, 10. *Hydrostatical Paradoxes* made out by new experiments, for the most part physical and easy, in 8vo; which he sent abroad at the request of the Royal Society, those experiments having been made at their desire about two years before. 11. *The Origin of forms and qualities*, according to the Corpuscular philosophy, illustrated by considerations and experiments, 1666, 4to; and reprinted the year following, in 8vo. This treatise did great honour to Mr. Boyle, whether we consider the quickness of his wit, the depth of his judgment, and his indefatigable pains in searching after truth. We must not forget to observe, that both in this and the former year, he communicated to his friend Mr. Oldenburgh, who was secretary to the Royal Society, several curious and excellent short treatises of his own, upon a great variety of subjects, and others transmitted to him by his learned friends both at home and abroad, which are printed and preserved in the *Philosophical Transactions*. Another thing it may not be improper to observe, that, in the warm controversy raised at this time about the Royal Society, Mr. Boyle escaped all censure; and though Mr. Stubbe among others attacked it in several pamphlets with all the fury imaginable, yet he preserved a just respect for Mr. Boyle's great learning and abilities: who, on his part, shewed a singular goodness of temper, in bearing, as he did, with so much pride, passion, and indecent treatment from a person whom he had highly obliged, because he thought him, with all his faults, capable of being useful to the world.

Birch, p.
184, 185.

About this time, namely, in the year 1668, Mr. Boyle resolved to settle himself in London for life; and removed, for that purpose, to the house of his sister, the lady Ranelagh, in Pall Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the Royal Society; to whom he gave great and continual assistance,

ance, as the several pieces communicated to them from time to time, and printed in their Transactions, do abundantly testify. Those who applied to him, either to desire his help, or to communicate to him any new discoveries in science, he had his set hours for receiving; otherwise it is easy to conceive, that he would have had very little of his time to himself. But besides these, he kept a very extensive correspondence with persons of the greatest figure, and most famous for learning, in all parts of Europe. In the year 1669, he published, 12. A Continuation of new experiments touching the spring and weight of the air; to which is added A Discourse of the atmospheres of consistent bodies; and the same year he revised and made many additions to several of his former tracts, some of which, as we have before observed, were now translated into Latin, in order to gratify the curious abroad. 13. Tracts about the cosmical qualities of things; cosmical suspensions; the temperature of the subterranean regions; the bottom of the sea: to which is prefixed an introduction to the history of particular qualities, 1670, 8vo. This book occasioned much speculation, as it seemed to contain a vast treasure of new knowledge, which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments justly drawn from them, instead of that notional and conjectural philosophy, which, in the beginning of the seventeenth century, had been so much in fashion. About this time Dr. Peter du Moulin, who was son of the famous French divine of the same name, and had travelled as governor to Mr. Boyle's nephew, dedicated to him his collection of Latin poems.

In the midst of all these studies and labours for the publick, he was attacked by a severe paralytick distemper; of which, though not without great difficulty, he got the better, by strictly adhering to a proper regimen. In the year 1671, he published, 14. Considerations on the usefulness of experimental and natural philosophy. The second part, 4to. And, 15. A Collection of tracts upon several useful and important points of practical philosophy, 4to: both which works were received as new and valuable gifts to the learned world. 16. An Essay about the origin and virtue of gems, 1672, 8vo. 17. A Collection of tracts upon the relation between flame and air; and several other useful and curious subjects; besides furnishing in this, and in the former year, a great number of short dissertations upon a vast variety of topicks, addressed to the Royal Society, and inserted in their Transactions. 18. Essays on the strange subtlety, great efficacy, and determinate nature of

of effluvia; to which were added variety of experiments on other subjects, 1673, 8vo. The same year Anthony le Grand, the famous Cartesian philosopher, printed his *Historia Naturalis*, &c. at London, and dedicated it to Mr. Boyle. He does justice to Mr. Boyle's universal reputation for extensive learning and amazing sagacity in every branch of experimental philosophy; and says of him, what Averroes said of Aristotle, that "Nature had formed him as an exemplar or pattern of the highest perfection, to which humanity can attain." 19. A Collection of tracts upon the saltness of the sea, the moisture of the air, the natural and preternatural state of bodies, to which is prefixed a Dialogue concerning cold, 1674, 8vo. 20. The excellency of theology compared with natural philosophy, 1673, 8vo. This discourse was written in the year 1665, while Mr. Boyle, to avoid the great plague which then raged in London, was forced to go from place to place in the country, and had little or no opportunity of consulting his books. It contains a great number of curious and useful, as well as just and natural, observations. Birch, p. 216. 21. A Collection of tracts, containing suspicions about hidden qualities of the air; with an appendix touching celestial magnets; animadversions upon Mr. Hobbes's problem about a vacuum; a discourse of the cause of attraction and suction, 1674, 8vo. 22. Some Considerations about the reconcilableness of reason and religion. By T. E. a layman. To which is annexed a discourse about the possibility of the resurrection by Mr. Boyle, 1675, 8vo. The reader must be informed, that both these pieces were of his writing; only he thought fit to mark the former with the final letters of his name. Among other papers that he communicated this year to the Royal Society, there were two connected into one discourse, that deserve particular notice. The former was intitled, An experimental discourse of quicksilver growing hot with gold; the other related to the same subject, and both of them contained discoveries of the utmost importance. To be convinced of this, observe only the following passages of a letter written by Mr. Newton, afterwards Sir Isaac Newton, to Mr. Oldenburgh, the secretary of the Royal Society, upon the occasion of it. The letter is dated from Cambridge, April 26, 1676.

"Yesterday I reading the two last philosophical transactions, had an opportunity to consider Mr. Boyle's uncommon experiment about the incalcescence of gold and mercury. I believe the fingers of many will itch to be at the knowledge of the preparation of such a mercury; and for
" that

“ that end some will not be wanting to move for the pub-
 “ lishing of it, by urging the good it may do to the world.
 “ But, in my simple judgment, the noble author, since he
 “ has thought fit to reveal himself so far, does prudently in
 “ being reserved in the rest. Not that I think any great
 “ excellence in such a mercury, either for medicinal or chy-
 “ mical operations ; for it seems to me, that the metalline
 “ particles with which that mercury is impregnated, may
 “ be grosser than the particles of the mercury, &c.—But
 “ yet, because the way by which mercury may be so im-
 “ pregnated, has been thought fit to be concealed by others,
 “ that have known it, and therefore may possibly be an in-
 “ let to something more noble, not to be communicated with-
 “ out immense damage to the world, if there should be any
 “ verity in the hermetick writers ; therefore I question not,
 “ but that the great wisdom of the noble author will sway
 “ him to high silence, till he shall be resolved of what con-
 “ sequence the thing may be, either by his own experience,
 “ or the judgment of some other, that thoroughly understands
 “ what he speaks about ; that is, of a true hermetick philo-
 “ sopher, whose judgment, if there be any such, would be
 “ more to be regarded in this point, than that of all the
 “ world beside to the contrary ; there being other things be-
 “ side the transmutation of metals, if those great pretenders
 “ brag not, which none but they understand. Sir, because
 “ the author seems desirous of the sense of others in this
 “ point, I have been so free as to shoot my bolt ; but pray
 “ keep this letter private to yourself. Your servant,

Isaac Newton.”

Birch, p.
222.

In the year 1676, Mr. Boyle published, 23. Experiments
 and notes about the mechanical origin or production of par-
 ticular qualities, in several discourses on a great variety of
 subjects, and, among the rest, of electricity. He had been
 for many years a director of the East India company, and
 very useful in this capacity to that great body, more especially
 in procuring their charter ; and the only return he expected
 for his labour, was, the engaging the company to come to
 some resolution in favour of the propagation of the gospel,
 by means of their flourishing factories in that part of the
 world. As a proof of his own inclination to contribute, as
 far as in him lay, for that purpose, he caused five hundred
 copies of the gospels and acts of the apostles in the Malayan
 tongue, to be printed at Oxford in 1677, 4to, and to be sent
 abroad at his own expence. This appears from the dedica-
 tion, prefixed by his friend Dr. Thomas Hyde, to that tran-
 slation

flation, which was published under his direction. It was the same spirit and principle which made him send, about three years before, several copies of Grotius de veritate christianæ religionis, translated into Arabick by Dr. Edward Pocock, into the Levant, as a means of propagating christianity there. Birch, p. 211. There was printed in 1677, at Geneva, a Miscellaneous Collection of Mr. Boyle's works in Latin, without his consent or even knowledge; of which there is a large account given in the Philosophical Transactions. In 1678, he communicated to Mr. Hooke a short memorial of some observations, made upon An artificial substance that shines without any preceding illustration; which that gentleman thought fit to publish in his Lectiones Cutlerianæ. He published the same year, 24. Historical Account of a degradation of gold made by an anti-elixir: a strange chemical narrative, 4to, reprinted in the same size in 1739. This made a very great noise both at home and abroad, and is looked upon as one of the most remarkable pieces that ever fell from his pen; since the facts contained in it would have been esteemed incredible, if they had been related by a man of less integrity and piety than Mr. Boyle. The regard, which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the sake of laying before him his sentiments upon that ethereal medium, which he afterwards proposed, in his Opticks, as the mechanical cause of gravitation. This letter is to be found in the life of our author by the reverend Dr. Birch. No. cxxx.

p. 234.

In the year 1680, Mr. Boyle published, 25. The Aerial Noctiluca; or some new phænomena, and a process of a factitious self-shining substance, 8vo. It was upon the 30th of November this year, that the Royal Society, as a proof of the just sense of his great worth, and of the constant and particular services, which through a course of many years he had done them, made choice of him for their president; but he being extremely and, as he says, peculiarly tender in point of oaths, declined the honour done him, by a letter addressed to "his much respected friend Mr. Robert Hooke, "professor of mathematicks at Gresham college." About this time, Dr. Burnet being employed in compiling his admirable history of the Reformation, Mr. Boyle contributed very largely to the expence of publishing it; as is acknowledged by the doctor in his preface to the second volume. 26. Discourse of things above reason; inquiring, whether a philosopher should admit there are any such? 1681, 8vo. 27. New Experiments and observations made upon the Icy Noctiluca:

tiluca : to which is added, a Chemical paradox, grounded upon new experiments, making it probable, that chemical principles are transmutable, so that out of one of them others may be produced, 1632, 8vo. 28. A Continuation of new experiments physico-mechanical, touching the spring and weight of the air, and their effects, 1682, 8vo. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the gospel among the Indians ; since the letter, which he wrote upon that subject, was in answer to one from Mr. John Eliot of New England, dated November 4, 1680. This letter of Mr. Boyle's is preserved by his historian ; and it shews, that he had a vast dislike to persecution, on account of opinions in religion. He published in 1683, nothing but a short letter to Dr. Beale, in relation to the making of fresh water out of salt. In 1684, he printed two very considerable works ; 29. Memoirs for the natural history of human blood, especially the spirit of that liquor, 8vo. 30. Experiments and Considerations about the porosity of bodies, 8vo.

Mr. Boyle's writings grew now so very numerous, that Dr. Ralph Cudworth, celebrated for his immortal work *The Intellectual System*, wrote to him in most pressing terms, to make an intire collection of his several treatises, and to publish them together in the Latin tongue ; and " then, says he, " what you shall superadd, will be easily collected and added afterwards. And I pray God continue your life and health, that you may still enrich the world with more. " The writers of hypotheses in natural philosophy will be " confuting one another a long time before the world will " ever agree, if ever it do. But your pieces of natural history are unconfutable, and will afford the best grounds " to build hypotheses upon: You have much outdone Sir " Francis Bacon in your natural experiments ; and you have " not insinuated any thing, as he is thought to have done, " tending to irreligion, but the contrary." This letter is dated October 16, 1684. In 1685, he obliged the world with, 31. Short Memoirs for the natural experimental history of mineral waters, with directions as to the several methods of trying them, including abundance of new and useful remarks, as well as several curious experiments. 32. An Essay on the great effects of even languid and unheeded motion ; whereunto is annexed an experimental discourse of some hitherto little regarded causes of the salubrity and insalubrity of the air, and its effects ; reprinted in 1690, 8vo. None of his treatises, it is said, were ever received with greater

Birch, p.
254.

Birch, p.
257.

greater or more general applause, than this. 33. Of the Reconcilableness of specifick medicines to the corpuscular philosophy; to which is annexed, A Discourse about the advantages of the use of simple medicines, 8vo. Besides these philosophical tracts, he gave the world likewise, the same year, an excellent theological one, 34. Of the high veneration man's intellect owes to God, peculiarly for his wisdom and power, 8vo. This was part of a much larger work, which he signified to the world in an advertisement, to prevent any exception from being taken at the abrupt manner of its beginning.

At the entrance of the succeeding year, came abroad his, 35. Free inquiry into the vulgarly received notion of nature; a piece, which was then, and will always be, greatly admired by those, who have a true zeal and relish for pure religion and sound philosophy. It was translated into Latin, and reprinted in 12mo the year after. In June 1686, his friend Dr. Gilbert Burnet, afterwards bishop of Salisbury, transmitted to him from the Hague the manuscript account of his travels, which he had drawn up in the form of letters, addressed to Mr. Boyle; who, in his answer to the doctor, dated the 14th of that month, expresses his satisfaction in "finding, that all men do not travel, as most do, to observe " buildings, and gardens, and modes, and other amuse- " ments of a superficial and almost insignificant curiosity: " for your judicious remarks and reflections, says he, may " not a little improve both a statesman, a critick, and a ^{Birch, p. 262. and} " divine, as well as they will make the writer pass for all ^{Boyle's Works, vol. V. p. 624.} " three." In 1687, Mr. Boyle published, 36. The Martyrdom of Theodora and Dydimia, 8vo: a work he had drawn up in his youth. 37. A Disquisition about the final causes of natural things; wherein it is enquired, whether, and, if at all, with what caution a naturalist should admit them. With an appendix, about vitiated light, 1688, 8vo. In the month of May this year, our author, though very unwillingly, was constrained to make his complaint to the publick, of some inconveniences under which he had long laboured; and this he did by " an advertisement about the " loss of many of his writings addressed to J. W. to be com- " municated to those of his friends that are virtuosi; which " may serve as a kind of a preface to most of his mutilated " and unfinished writings." He complains in this advertisement of the treatment he had met with from plagiaries, both at home and abroad; and though it might have been difficult in any other man to have done so, without incurring the

Birch,
p. 165.

the imputation of self-conceit and vanity, yet Mr. Boyle's manner is such, as only to raise in us an higher esteem and admiration of him. This advertisement is inserted at length in his life.

Boyle's
Works, vol.
v. p. 246.

He began now to find that his health and strength, notwithstanding all his care and caution, gradually declined, as he observes in a letter to Mr. Le Clerc, dated May 30, 1689; which put him upon advising every possible method of husbanding his remaining time for the benefit of the learned. In doing this, as a certain writer says, he preferred generals to particulars; and the assistance of the whole republic of letters to that of any branch, by what ties soever he might be connected therewith. It was with this view, that he no longer communicated particular discourses or new discoveries to the Royal Society; because this could not be done, without withdrawing his thoughts from tasks which he thought of still greater importance. It was the more steadily to attend to these, that he resigned his post of governor of the corporation for propagating the gospel in New-England; nay, he went so far as to signify to the world, that he could no longer receive visits as usual, in an advertisement, which begins in the following manner. "Mr. Boyle finds himself obliged "to intimate to those of his friends and acquaintance, that "are wont to do him the honour and favour of visiting him, "1. That he has by some unlucky accidents, namely, by "his servant's breaking a bottle of oil of vitriol, over a chest "which contained his papers, had many of his writings "corroded here and there, or otherwise so maimed, that "without he himself fill up the lacunæ out of his memory "or invention, they will not be intelligible. 2. That his "age and sickness have for a good while admonished him "to put his scattered, and partly defaced, writings into some "kind of order, that they may not remain quite useless. "And, 3. That his skilful and friendly physician, sir Edmund King, seconded by Mr. Boyle's best friends, has "pressingly advised him against speaking daily with so many "persons as are wont to visit him, representing it as what cannot but much waste his spirits," &c. He ordered likewise a board to be placed over his door, with an inscription signifying, when he did and did not receive visits.

Birch, p.
272.

Birch, p.
274.

Among the other great works, which by this means he gained time to finish, there is great reason to believe, that one was a collection of elaborate processes in chemistry; concerning which, he wrote a letter to a friend, which is still extant; but the piece itself was never published, though we
read

read in the letter, that "he left it as a kind of hermetic legacy to the studious disciples of that art." Besides these papers, committed to the care of one, whom he esteemed his friend, he left also very many behind him at the time of his death, relating to chemistry; which, as appears by a letter directed to one of his executors, he desired might be inspected by three physicians whom he named, and that some of the most valuable might be preserved. "Indeed," says the writer of his life, "it is highly reasonable to suppose, that many important discoveries were contained in them; chemistry being his favourite study, and opening to him perpetually such a new scene of wonders, as easily persuaded him of the possibility of transmuting metals into gold. This persuasion of his is evident from several parts of his writings, and was avowed by himself to the great Dr. Halley, the late royal astronomer, who related to me his conversation with him upon that subject. And it was probably in consequence of this opinion, that he took so much pains to procure, as he did in August 1689, an ACT for the REPEAL of a STATUTE, made in the fifth year of king Henry IV. against the MULTIPLYING of GOLD and SILVER." Birch, p. 278.

In the mean time Mr. Boyle published some other works before his death; as, 38. "Medicina Hydrostatica: or, Hydrostaticks applied to the materia medica, shewing how by the weight, that divers bodies used in physic have in water, one may discover whether they be genuine or adulterate. To which is subjoined a previous hydrostatical way of estimating ores." 1690, 8vo. He informs us, in the postscript of this treatise, that he had prepared materials for a second volume, which he intended to publish; but it never appeared. 39. "The christian virtuoso: shewing, that by being addicted to experimental philosophy, a man is rather assisted than indisposed to be a good christian. The first part. To which are subjoined, 1. A discourse about the distinction that represents some things as above reason, but not contrary to reason. 2. The first chapters of a discourse, intitled, Greatness of mind promoted by christianity." 1690, 8vo. In the advertisement prefixed to this work, he mentions a second part of the christian virtuoso; which, however, he did not live to finish. But the papers he left behind him for that purpose are printed, imperfect as they are, in the late edition of his works in folio. The last work, which he published himself, was in the spring of 1691; and is intitled, 40. "Experimenta & Observationes

Birch, p.
282.

“*Physicæ*: wherein are briefly treated of several subjects, relating to natural philosophy in an experimental way. To which is added, a small collection of strange reports.” 8vo. About the entrance of the summer, he began to feel such an alteration in his health, as induced him to think of settling his affairs; and accordingly, on the 18th of July, he signed and sealed his last will, to which he afterwards added several codicils. In October, his distempers increased; which might perhaps be owing to his tender concern for the tedious illness of his dear sister the lady Ranelagh, with whom he had lived many years in the greatest harmony and friendship, and whose indisposition brought her to the grave on the 23d of December following. He did not survive her above a week; for, on the last day of the year 1691, or, as most authors account it, on the 30th of December, at three quarters past twelve at night, he departed this life in the 65th year of his age.

Eccles. xi.
26.

He was buried in St. Martin’s church in the Fields, Westminster, on the 7th of January following; and his funeral sermon was preached by his friend Dr. Gilbert Burnet, bishop of Salisbury. The bishop made choice upon this occasion of a text very apposite to his subject, namely, “For God giveth to a man, that is good in his sight, wisdom, knowledge, and joy.” After explaining the meaning of the words, he applies the doctrine to the honourable person deceased; of whom, he tells us, he was the better able to give a character, from the many happy hours he had spent in conversation with him, in the course of nine and twenty years. He gives a large account of Mr. Boyle’s sincere and unaffected piety, and more especially of his zeal for the christian religion, without having any narrow notions concerning it, or mistaking, as so many do, a bigotted heat in favour of a particular sect, for that zeal which is the ornament of a true christian. He mentions, as a proof of this, his noble foundation for lectures in defence of the gospel against infidels of all sorts; the effects of which have been so conspicuous in the many volumes of excellent discourses, which have been published in consequence of that noble and pious foundation. He had, says our prelate, designed it in his life-time, though some accidents did, upon great considerations, divert him from settling it; but not from ordering by his will, that a liberal provision should be made for one, who should, in a very few well-digested sermons, every year set forth the truth of the christian religion in general, without descending to the subdivisions among christians. He was at the charge of the tran-

translation and impression of the New Testament, into the Malayan tongue, which he sent over all the East-Indies. He gave a noble reward to him that translated Grotius's incomparable book, "of the truth of the christian religion," into Arabick; and was at the charge of a whole impression, which he took care should be dispersed in all the countries, where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700 l. charge in the edition of the Irish bible, which he ordered to be distributed in Ireland; and he contributed liberally, both to the impression of the Welch bible, and of the Irish bible for Scotland. He gave, during his life, 300 l. to advance the design of propagating the christian religion in America; and, as soon as he heard that the East-India company were entertaining propositions for the like design in the East, he presently sent a hundred pounds for a beginning, as an example; but intended to carry it much farther, when it should be set on foot to purpose. When he understood how large a share he had in impropriations, he ordered considerable sums to be given to the incumbents in those parishes, and even to the widows of those who were dead, before this distribution of his bounty. He did this, twice in his life-time, to the amount of above 600 l. and ordered another distribution, as far as his estate would bear, by his will. In other respects, his charities were so bountiful and extensive, that they amounted, as this prelate tells us, from his own knowledge to upwards of 1000 l. per annum.

But that part of his discourse, which concerns us most, is, the copious and eloquent account he has given of this great man's abilities. "His knowledge," says he, was of so vast "an extent, that if it were not for the variety of vouchers "in their several sorts, I should be afraid to say all I know. "He carried the study of the Hebrew very far into the rabbinical writings, and the other oriental tongues. He had "read so much of the fathers, that he had formed out of it "a clear judgment of all the eminent ones. He had read "a vast deal on the scriptures, had gone very nicely through "the various controversies in religion, and was a true master of the whole body of divinity. He read the whole "compass of the mathematical sciences; and, though he "did not set himself to spring any new game, yet he knew "even the abstrusest parts of geometry. Geography, "in the

“ several parts of it, that related to navigation or travelling ;
 “ history, and books of novels were his diversions. He
 “ went very nicely through all the parts of physick ; only
 “ the tenderness of his nature made him less able to endure
 “ the exactness of anatomical dissections, especially of liv-
 “ ing animals, though he knew these to be most instructing.
 “ But for the history of nature, ancient and modern, of the
 “ productions of all countries, of the virtues and improve-
 “ ments of plants, of ores and minerals, and all the varieties
 “ that are in them in different climates, he was by much,
 “ by very much, the readiest and the perfectest I ever knew,
 “ in the greatest compass, and with the nicest exactness.
 “ This put him in the way of making all that vast variety
 “ of experiments beyond any man, as far as we know, that
 “ ever lived. And in these, as he made a great progress in
 “ new discoveries, so he used so nice a strictness, and deli-
 “ vered them with so scrupulous a truth, that all who have
 “ examined them have found, how safely the world may
 “ depend upon them. But his peculiar and favourite study
 “ was chemistry, in which he was engaged with none of
 “ those ravenous and ambitious designs, that drew many into
 “ it. His design was only to find out nature, to see into what
 “ principles things might be resolved, and of what they
 “ were compounded, and to prepare good medicaments for
 “ the bodies of men. He spent neither his time nor fortune
 “ upon the vain pursuits of high promises and pretensions.
 “ He always kept himself within the compass that his estate
 “ might well bear : and, as he made chemistry much the
 “ better for his dealing in it, so he never made himself either
 “ worse or the poorer for it. It was a charity to others, as
 “ well as an entertainment to himself ; for the produce of it
 “ was distributed by his sister and others, into whose hands he
 “ put it.” To this eulogium of the bishop, we will only add
 that of the celebrated physician, philosopher, and chemist, Dr.
 Herman Boerhaave ; who, after having declared lord Ba-
 con to be the father of experimental philosophy ; asserts,
 that “ Mr. Boyle, the ornament of his age and country,
 “ succeeded to the genius and inquiries of the great chancel-
 “ lor Verulam. Which, says he, of all Mr. Boyle’s writ-
 “ ings shall I recommend ? All of them. To him we owe
 “ the secrets of fire, air, water, animals, vegetables, fossils :
 “ so that from his works may be deduced the whole system
 “ of natural knowledge.” The reader, perhaps, may here
 be pleased to know, that Mr. Boyle was born the same year
 in which lord Bacon died.

Burnet’s fu-
 neral ser-
 mon, &c.
 p. 36, 37.

Boerhaave’s
 Methodus
 discendi me-
 dicinam.

As to the person of this great man, we are told, that he was tall but slender; and his countenance pale and emaciated. His constitution was so tender and delicate, that he had divers sorts of cloaks to put on when he went abroad, according to the temperature of the air; and in this he governed himself by his thermometer. He escaped indeed the small-pox during his life; but for almost forty years he laboured under such a feebleness of body, and such lowness of strength and spirits, that it was astonishing how he could read, meditate, make experiments, and write as he did. He had likewise a weakness in his eyes, which made him very tender of them, and extremely apprehensive of such distempers, as might affect them. He imagined also, that if sickness should confine him to his bed, it might raise the pains of the stone to a degree which might be above his strength to support; so that he feared lest his last minutes should be too hard for him. This was the ground of all the caution and apprehension, with which he was observed to live: but as to life itself, he had that just indifference for it, which became a philosopher and a christian. However his sight began to grow dim, not above four hours before he died; and, when death came upon him, he had not been above three hours in bed, before it had made an end of him with so little pain, that the flame appeared to go out, merely for want of oil to maintain it. The reader may wonder, that Mr. Boyle was never made a peer, especially when it is remembered, that his four elder brothers were all peers. A peerage was often offered him, and as often refused by him. It is easy to imagine, that he might have had any thing he should express an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were so highly pleased with his conversation, that they often used to discourse with him in the most familiar manner. Not that Mr. Boyle was at any time a courtier; he spake freely of the government, even in times which he disliked, and upon occasions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactness of respect.

Birch, p.
288.

Mr. Boyle was never married: but Mr. Evelyn was assured, that he courted the beautiful and ingenious daughter of Cary, earl of Monmouth; and that to this passion was owing his "Seraphick Love." In the memorandum of Mr. Boyle's life, set down by bishop Burnet, it is remarked, that he abstained from marriage, at first out of policy, afterwards more philosophically: and we find by a letter of Dr. John Wallis

Ibid. p. 289.

Boyle's
works, vol.
v. p. 514.

to him, dated at Oxford, July 17, 1669, that he had an overture made him with respect to the lady Mary Hastings, sister to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the least thoughts of that kind; nay, there is a letter of his, wrote when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almost shews that he never did. The letter is written with great politeness, and in the true spirit of gallantry; and is a clear proof, that though Mr. Boyle did not chuse to marry, yet it was no misanthropick cynical humour, which restrained him from it. It is impossible to entertain the reader better, than by presenting him with that part of it which concerns the point in question.—“It is high time for me to hasten the payment of the thanks I owe your ladyship for the joy you are pleased to wish me, and of which that wish possibly gives me more, than the occasion of it would. You have certainly reason, madam, to suspend your belief of a marriage, celebrated by no priest but fame, and made unknown to the supposed bridegroom. I may possibly ere long give you a fit of the spleen upon this theme; but at present it were incongruous to blend such pure raillery, as I ever prate of matrimony and amours with, among things I am so serious in, as those this scribble presents you. I shall therefore only tell you, that the little gentleman and I are still at the old defiance. You have carried away too many of the perfections of your sex, to leave enough in this country for the reducing so stubborn a heart as mine; whose conquest were a task of so much difficulty, and is so little worth it, that the latter property is always likely to deter any, that hath beauty and merit enough to overcome the former. But though this untamed heart be thus insensible to the thing itself called love, it is yet very accessible to things very near of kin to that passion; and esteem, friendship, respect, and even admiration, are things, that their proper objects fail not proportionably to exact of me, and consequently are qualities, which in their highest degrees, are really and constantly paid my lady Barrymore by her most obliged humble servant, and affectionate uncle,
“Robert Boyle.”

Birch, p.
290.

We will conclude our account of Mr. Boyle, with the mention of his posthumous works: which are as follow,
“1. The General history of the air designed and begun.”
1692, 4to. Concerning the nature and value of this work, we have the testimonies of two of the most ingenious and able

men

men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, observes, that "tho' this treatise was left imperfect, yet I think," says he, the very design of it will please you; and it is cast into a method, that any one who pleases may add to it under any of the several titles, as his reason and observation shall furnish him with matter of fact. If such men as you are, curious and knowing, would join to what Mr. Boyle had collected and prepared, what comes in their way, we might hope in some time to have a considerable history of the air, than which I scarce know any part of natural philosophy would yield more variety and use. But it is a subject too large for the attempts of any one man, and will require the assistance of many hands, to make it an history very short of complete." To which Mr. Molineux answered: "I am extremely obliged to you for Mr. Boyle's book of the air, which lately came to my hands. It is a vast design, and not to be finished but by the united labours of many heads, and indefatigably prosecuted for many years; so that I despair of seeing any thing compleat therein. However, if many will lend the same helping hands that you have done, I should be in hopes; and certainly, there is not a chapter in all natural philosophy of greater use to mankind, than what is here proposed." 2. "General heads for the natural history of a country, great or small; drawn out for the use of travellers and navigators. To which are added, other directions for navigators, &c. with particular observations on the most noted countries in the world. By another hand," 1692, 12mo. These general heads were first printed in the Philosophical Transactions, being drawn up by Mr. Boyle, at the request of the Royal Society. The other directions added in this edition were drawn up by various persons at divers times, by order of the Royal Society, and printed in different numbers of the Philosophical Transactions; but being in pursuance of the plan, sketched out by Mr. Boyle, were very properly annexed to the preceding ones. 3. "A paper of the honourable Robert Boyle's, deposited with the secretaries of the Royal Society, October 14, 1680, and opened since his death; being an account of his making the phosphorus, Sept. 30, 1680." printed in the Philosophical Transactions. 4. "An account of a way of examining waters, as to freshness or saltness. To be subjoined as an Appendix, to a lately printed letter about sweetened water: October 30, 1683." Printed in the Philosophical Transactions. 5. "A Free

Locke's
works, vol.
iii.

Birch, p.
285, &c.

"Discourse against customary swearing, and a diffusive from cursing." 1695, 8vo. 6. "Medicinal Experiments: or, a collection of choice remedies, chiefly simple, and easily prepared, useful in families, and fit for the service of the country people. The third and last volume, published from the author's original manuscript; whereunto is added several useful notes, explicatory of the same." 1698, 12mo. The first edition of this book was printed in 1688, under the title of "Receipts sent to a friend in America:" in 1692, it was reprinted with the addition of a second part, and a new preface: and in 1698, as we now observe, was added the third and last volume. They have been all several times reprinted since in a single volume, and justly accounted the best collection of the kind.

These posthumous works, joined to those we have mentioned in the course of this article, together with many pieces in the Philosophical Transactions, which we had not room to be particular about, were all collected and printed in five volumes in folio, at London, in the year 1744: whereunto was prefixed, an accurate life of Mr. Boyle by the reverend Dr. Birch, to whom we ought in justice to make our grateful acknowledgments, as we are chiefly indebted to his painful collections for the materials of this article.

Budgell,

BOYLE (CHARLES) earl of Orrery in Ireland, and baron of Marston in Somersetshire, was second son of Roger, second earl of Orrery, by lady Mary Sackville, daughter to Richard earl of Dorset and Middlesex. He was born in August 1676; and at fifteen was entered as a nobleman of Christ-Church in Oxford, under the care of the celebrated Dr. Francis Atterbury, afterwards bishop of Rochester, and the reverend Dr. Freind. Dr. Aldrich, the head of that society, observing his uncommon application to his studies, drew up for his use that compendium of Logick, which is now read at Christchurch, wherein he styles him, "the great ornament of our college." Having quitted the university, he was, in 1700, chosen member for the town of Huntington. A petition being presented to the house of commons, complaining of the illegality of his election, he spoke in support of it with great warmth, this probably gave rise to the duel he fought with Mr. Wortley, the other candidate in Hyde-park; in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of sickness, that lasted for many months. On the death of his elder brother, he succeeded to the title of earl of Orrery. Soon after

Ibid, p. 209.

after he had a regiment given him, and was elected a knight of the Thistle. In 1706, he married lady Elizabeth Cecil, daughter to the earl of Exeter. (A) In 1709, he was promoted to the rank of major-general, and sworn of her majesty's privy council. He was envoy extraordinary from the queen to the states of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht, when some in authority at Brussels, knowing they were soon to become the emperor's subjects, and that his imperial majesty was not on good terms with the queen, shewed less respect to her minister than they had formerly done. Orrery, who looked upon their behaviour as an indignity to the crown of Great Britain, managed with so much resolution and dexterity, that when they thought his power was declining, or rather that he had none at all, ^{Budgett.} he got every one of them turned out of his post. Her majesty, on the tenth year of her reign, raised him to the dignity of a British peer by the title of Lord Boyle, baron of Marston in Somersetshire. On the accession of king George I. he was made a lord of the bedchamber, and lord lieutenant and custos rotulorum of the county of Somerset. His frequent voting against the ministers, gave rise to a report that he was to be removed from all his posts: upon which he absented himself from the court; but his friends assuring him, that they had ground to believe the king had a personal esteem for him, he wrote a letter to his majesty, signifying, that tho' ^{Budgett, p.} he looked upon his service as a high honour; yet, when he ²¹⁴ first entered into it, he did not conceive it was expected from him that he should vote against his conscience and his judgment: that he must confess it was his misfortune to differ widely in opinion from some of his majesty's ministers; that if those gentlemen had represented this to his majesty as a crime not to be forgiven, and his majesty himself thought so, he was ready to resign those posts he enjoyed; from whence he found he was already removed by a common report, which was rather encouraged than contradicted, by the ministers. The king going soon after to Hanover, lord Orrery's regiment was taken from him; which his lordship looking upon as a mark of displeasure, resigned his post of lord of the bedchamber.

On the 28th of September 1722, he was committed close prisoner to the Tower, by warrant of a committee of the

(A) By this lady, who died a few years after her marriage, he had his only son, the present earl of Corke.

Budgell.

'lords of the privy council, upon suspicion of high-treason, and of being concerned in Laver's plot. His confinement brought on such a dangerous fit of sickness, that Dr. Mead went and remonstrated to the council, that unless the earl of Orrery was immediately set at liberty, he would not answer for his life twenty-four hours: upon which, after six months imprisonment, he was admitted to bail. Upon the strictest enquiry, no sufficient ground for a prosecution being found, he was, after passing through the usual forms, absolutely discharged. After this, he constantly attended in his place in the house of peers, as he had done before, and though he never spoke in that assembly, his pen was frequently employed to draw up the protests entered in its journals. He died after a short indisposition, on the 21st of August 1731, in the 57th year of his age. He was of a middle size, and so very slender, and had such a gait, that a stranger walking behind him would have taken him, the year he died, for a young fellow of five and twenty. (B) His dress was always neat, and sometimes gay, but he had something so naturally genteel in the make of his person, and his whole behaviour, that no dress, however mean, could hinder him from looking like a man of quality. To his tutor, Mr. Atterbury, he probably owed a good part of that fine relish he had for the writings of the ancients. He made these his constant study; and expressed a high contempt, says Budgell, for the greater part of our modern wits and authors (C). He was delighted with the company of two sorts of persons, either such as were really genius's of the first rank, who had fine understandings, strong judgments, and true tastes, or such as had a few foibles, and an eye of ridicule in them, which served to make him

(B) He was short-sighted; and two or three other celebrated wits happening to have the same blemish, the fops of the town, who had an ambition to be thought wits, all of them affected to appear short-sighted. Budgell.

(C) The first thing he published while a student at Christchurch, was, a translation of the life of Lyfander, from the Greek of Plutarch. Dr. Aldrich, dean of Christchurch, finding Mr. Boyle to be a good Grecian, put him upon publishing a new edition of the Epistles of Phalaris, which appeared in the beginning of 1697, under the title of Phalaridis Agri-gentinorum tyranni epistolæ. Ex

MSS. recensuit, versione, annotationibus, & vita insuper auctoris donavit Car. Boyle, ex æde Christi, Oxon. 8vo.

The authenticity of these epistles being called in question by Dr. Bentley, Mr. Boyle wrote an answer, entitled, Dr. Bentley's Dissertation on the epistles of Phalaris examined.

His lordship wrote a comedy, called, As you find it; printed in the second volume of the works of Roger earl of Orrery.

Lord Orrery was also author of a Copy of Verses to Dr. Garth, upon his Dispensary, and of a Prologue to Mr. Southern's play, called, The siege of Capua.

laugh.

laugh. He would rally these in so agreeable, and yet in so tender a manner, that though it diverted himself and others, it was never offensive to the person rallied. No man was of more easy access to those he valued; to such he was always at home, and never denied; at the same time he did not think himself obliged to carry the point of ceremony so far, as to lose much of his time (D) with people whom he despised, or did not care for; and sometimes desired to be excused from admitting the visits of some men of the first quality.

The instrument which was invented by him, and bears his name, representing the solar system, according to the sentiments of the new astronomers, is an undeniable proof of his mechanic genius. His lordship had also a turn for medicine; which led him not only to buy and read whatever was published on that subject; but also to employ his friends to send him accounts of herbs and drugs in foreign countries (E).

A coldness, occasioned by a family dispute, between lord Orrery and the earl of Orkney gave rise to a misunderstanding between the former and his son the present earl, who married Orkney's daughter; during which, Orrery, in a passion, made a will wherein he bequeathed to Christchurch-college in Oxford, his noble library, save only the journals of the house of lords, and such works as related to the English history and constitution, which he left to the present earl. This unhappy difference between the father and son was, however, of short continuance; and the earl of Orrery intending to set out for Paris a few days before he died, had actually sent for the gentleman who made his will about four years before, to draw another, in which this library was to be left to his son: but his sudden and unexpected death defeated this purpose.

Budgell, p. 23.

BOYSE, BOYS, or BOIS, (JOHN) one of the translators of the Bible, in the reign of king James I. was son of Mr. William Bois, rector of West-Stowe, near St. Edmundsbury, in Suffolk, and born at Nettlestead, in Suffolk, on the 3d. of January, 1560. He was taught the first rudiments of learning by his father, and his capacity was such,

Wood's Fasti, Oxon. Vol. I. col. 153. Fuller's Worthies in Suffolk.

(D) He was usually up by six in the morning, and often on horseback by seven.

(E) I have seen a great number of prescriptions, all wrote with his own hand, in the stile of a regular physician, and some diaries of the progress of distempers, after the manner of Hippocrates. Budgell.

that

Life by Dr. Anthony Walker, in Peck's *Defiderata Curiosa*, Vol. II. p. 38, 42.

that at the age of five years he read the bible in Hebrew. He went afterwards to Hadley school, and at fourteen was admitted of St. John's college, Cambridge, where he distinguished himself by his skill in the Greek. Happening to have the small-pox when he was elected fellow, he, to preserve his seniority, caused himself to be carried, wrapped up in blankets, to be admitted. He applied himself for some time to the study of medicine, but fancying himself affected with every disease he read of, he quitted that science. June 21, 1583, he was ordained deacon, and next day, by virtue of a dispensation, priest. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West-Stowe; but his mother going to live with her brother, he resigned that preferment, though he might have kept it with his fellowship. At the age of thirty-six, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridge-shire, whom he succeeded in that living October the 13th, 1596. On his quitting the university, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowson, proving a bad œconomist, and he himself being wholly addicted to his studies, he soon became so much involved in debt, that he was forced to sell his choice collection of books, containing almost every Greek author then extant, to a loss as great as the sum to which the debt paid by its produce amounted. The loss of his library afflicted him so much, that he had thought of quitting his native country. He was however soon reconciled to his wife, and he even continued to leave all domestic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houses by turns, to give an account of their studies. He usually kept some young scholar in his house, to instruct his own children, and the poorer sort of the town, as well as several gentlemen's children, who were boarded with him. When a new translation of the bible was, by king James I. directed to be made; Mr. Bois was elected one of the Cambridge translators. He performed not only his own, but also the part assigned to another, with great reputation, though with no profit, for which he had no allowance but his commons (A). He was also one of the six who met

(A) The king indeed nominated him one of the fellows of his new college at Chelsea; but he never had any benefit thereby, that foundation taking no effect.

at Stationers hall to revise the whole ; which task they went through in nine months, having each from the company of stationers during that time thirty shillings a week. He afterwards assisted Sir Henry Savile, in publishing the works of St. Chrysostom. A present of a single copy of the book was the whole reward of many years labour spent upon it. This disappointment was owing to the death of Sir Henry Savile, who intended to have made him fellow of Eaton. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him unasked, a prebend in his church. He died on the 14th January, 1643, in the 84th year of his age. He left a great many manuscripts behind him, particularly a commentary on almost all the books of the new testament (B). He had a saying in his mouth frequently, which he learned from Tully, viz. A mis-spent youth leaves a spent body to old age. According to which rule his person, even at the time of his decease, gave evidence of his having lived virtuously and soberly in the days of his youth ; for his brow was without wrinkles, his sight was quick, his hearing sharp, his countenance fresh, his head not bald, and his body perfectly sound, a rupture only excepted, which accident, when it first befell him, a person skilled in the cure of that distemper, told him, he could not survive half a year, in hopes of getting a considerable sum out of him, for renewing, which he pretended was in his power, of a lease so near expiring. But the doctor, either having no opinion of this man's skill, or not thinking his own case so desperate, declined his assistance, and defeated his prediction ; by living twenty years, without any great inconvenience. When he was a young student at Cambridge, he received from the learned doctor Whitaker, these three rules for avoiding those distempers which usually attend a sedentary life, to which he adhered with equal constancy and success. The first was to study always standing, the second never to study in a window, the third never to go to bed with his feet cold.

Fuller's Ch.
History, lib.
10, p. 45.

(B) This book was afterwards aliisque recentioribus collatio in iv published under the title of *Johannis evangelus & actis apostolorum*. Lond. Boissii veteris interpretis cum Beza 1655, 8vo.

BRAC TON, (HENRY DE) a celebrated English lawyer in the thirteenth century, was, according to Mr. Prince, born in Devonshire. He studied at Oxford, where he took the degree of doctor of laws. Applying himself afterwards to the study of the laws of England, he rose to great eminence at the bar, and, in 1244, was, by king Henry III. made

Worthies of
Devonshire,
p. 5.

made one of his judges itinerant. At present, he is chiefly known by his learned work *De legibus et consuetudinibus Angliæ*; the first printed edition of it is at London in 1569, in folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the most authentic manuscripts of this work was burnt in the fire, which consumed a part of the Cotton library, Oct. 23, 1731.

BRADY, (NICHOLAS) was son of major Nicholas Brady, an officer in the army of king Charles I. and born at Bandon in the county of Cork, on the 28th of October 1659. At the age of twelve, he was sent to Westminster-school, where he was chosen king's scholar, and from thence elected student of Christ Church, Oxford. After four years residence at Oxford, he removed to the college of Dublin, where he took his degrees in arts, and was by diploma created doctor of divinity. Dr. Wettenhall, bishop of Cork, made choice of him for one of his domestic chaplains, and collated him a prebend in the cathedral of St. Barry, in Cork, and to the parish of Kinaglarchy, in the county of Cork. In 1690, during the disturbances in Ireland, he prevailed with M'Carty, king James's general, to suspend the execution of the order which that prince had given three several times to burn his native town of Bandon; and being the same year deputed by the inhabitants of that town to apply to the English parliament, for a redress of the grievances they had suffered during king James's stay in Ireland, he came over to London, where he settled, and being chosen minister of St. Catherine Cree Church, and lecturer of St. Michael's, Wood Street, he resigned his preferments in Ireland. He became afterwards minister of Richmond in Surry, and of Stratford-upon-Avon, in Warwickshire, and at length rector of Clapbam (A). He held this rectory, together with Richmond, to the time of his death, which happened on the 20th of May, 1726, in his sixty-seventh year (B).

(A) He was also chaplain to the duke of Ormond's troop of horse-guards, as he was to their majesties king William and Queen Mary, and afterwards to Queen Anne.

(B) His writings are,

1. A New Version of the Psalms of David, done in conjunction with Tate.

2. The *Æneids* of Virgil, four volumes, 8vo.

3. Forty-three Sermons, in three volumes, 8vo.

After the doctor's death, his eldest son, a clergyman, published three volumes more of his father's sermons. Lond. 8vo.

BRADY, (ROBERT) was born in Norfolk, and admitted in Caius college, Cambridge, in February 1643. He took both

both his degrees in physick, and, in 1660, was, by virtue of the king's mandate, chosen master of his college. He was afterwards elected regius professor of physick in the university of Cambridge, which he was chosen in the years 1681 and 1685, to represent in parliament. In the last mentioned year he was appointed keeper of the records in the Tower of London. He was also physician in ordinary to king James II. His death happened on the 19th of August, 1700. His writings are, 1. An Introduction to the old English history. 2. A complete history of England from the first entrance of the Romans unto the end of the reign of king Richard II. in three volumes, folio. Besides these, he wrote A Treatise on burghs, in a thin folio.

BRAHE, (TYCHO) a celebrated astronomer, descended of an illustrious family originally of Sweden, but settled in Denmark, was born on the 14th of December, 1546, at Knudstorp, in the county of Schonen, near Helsingbourg. He was, by the direction of George Brahe his father's brother, taught Latin when seven years old. He studied five years under private tutors, and acquired a taste for poetry. His uncle sent him in April 1559, to study rhetoric and philosophy at Copenhagen: his father had died a little before. The great eclipse of the sun on the 21st of August, 1560, happening at the precise time the astronomers had foretold, he began to look upon astronomy as something divine, and purchasing the tables of Stadius, gained some notion of the theory of the planets. In 1562, he was sent by his uncle to Leipzig to study law, but astronomy wholly engrossed his thoughts: in purchasing books of that science he employed his pocket money. Having procured a small celestial globe, he was wont to wait till his tutor was gone to bed, in order to examine the constellations and learn their names: when the sky was clear he spent whole nights in viewing the stars. In 1565, the death of his uncle occasioned his return home; but his relations thinking the study of astronomy beneath his rank, he went in April the year following to Wittemberg, which the plague forced him to leave the autumn following, to go to Koftock. In December that year, a difference arising between Brahe and a Danish nobleman, they fought, and the former had part of his nose cut off; which defect he so artfully supplied with one made of gold and silver, that it was not perceivable. It was about this time that he began to apply himself to chemistry, proposing nothing less than to obtain the philosopher's stone. In 1569, he removed to Augiburg, where he was visited by the famous Peter Ramus. In 1571, he

Ibid.

Ibid.

Ibid.

he returned to Denmark and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his castle of Herritzvad near Knudstorp, for making his observations, and building a laboratory. His marrying a country girl, beneath his rank, occasioned such a violent quarrel between him and his relations, that the king was obliged to interpose, to reconcile them. In 1574, by his majesty's command, he read lectures upon the theory of the comets at Copenhagen; the year following he visited Hesse Cassel, Frankfort, and Basil, and some other parts of Switzerland; from thence he went to Italy, staid some time in Venice, and returned by way of Germany to Copenhagen before winter, to settle his affairs, purposing to remove with his family to Basil the following spring, but he dropt this design upon the king of Denmark's bestowing on him for life in the island of Kuen in the Sound, between the isle of Cealand and the province of Schonen in Sweden, and a promise that an observatory and laboratory should be built for him, and that he should be supplied with money for carrying on his designs. The first stone of the observatory was laid the eighth of August 1576. Though that, with the several buildings belonging to it and the necessary machines, cost the king an immense sum, Brahe laid out of his own money above an hundred thousand crowns during the twenty years he continued there, sparing no expence to cultivate the science of Astronomy. He commonly maintained in his house ten or twelve young men, who assisted him in his observations, and whom he instructed in astronomy and the mathematicks. The king likewise assigned him a pension of two thousand crowns out of the treasury, a fee in Norway, and the canonry of Roskilde, worth a thousand crowns a year. James VI. of Scotland coming into Denmark to marry Anne, daughter of king Frederick II. visited Brahe at Uraniburgh, the name given to the observatory, made him several noble presents, and wrote a copy of latin verses in his honour. The particular distinctions paid to Brahe excited the jealousy of some of the nobles. The physicians also were uneasy, because their patients deserted them to apply to him for the sovereign medicines which he distributed gratis. Valkendorf, treasurer of the household, was incensed against him on account of a dispute occasioned by a dog of Brahe's having bit him. All these things conspired to his ruin. It was represented to the king that the treasury being exhausted, many pensions, particularly Brahe's, ought to be retrenched; that the fee which he had long enjoyed ought to be given to some person more capable

his birth; and was removed from thence to Sidney college in capable to serve the state, and that though Brahe was obliged to make the necessary reparations to the chapel belonging to his canonry at Roskilde, he had suffered it to fall to ruin. These insinuations had their effect. In 1596 he was deprived of his pension, his fee, and his canonry. Being thus rendered incapable of supporting the expences of his laboratory, he went to Copenhagen, and continued his astronomical observations and chymical experiments in that city, till Valkendorf brought him an order from the king to desist. This put him upon thoughts of getting himself introduced to the emperor, who was fond of mechanism and chymical experiments. He waited upon his imperial majesty at Prague, and was most graciously received, had a magnificent house given him till one more proper for astronomical observations could be procured, and a pension of three thousand crowns assigned him, with a promise of a fee for himself and his descendants. This good fortune he enjoyed but a short time, for going to dine with a nobleman, he forgot to make water before he sat down to his table according to his usual custom. During the entertainment he drank more than common, and found himself uneasy. However he continued some time longer at table; but upon his return home was seized with a total suppression of urine, and died the 24th of October 1601. His great skill in astrology is universally acknowledged. He was very credulous with respect to judicial astrology, and presages. If he met an old woman when he went out of doors, or an hare upon the road on a journey, he used to turn back immediately, being persuaded that it was a bad omen. When he lived at Uraniabourg he had at his house a mad man, whom he placed at his feet at table and fed himself. As he imagined that every thing spoken by mad persons presaged something, he carefully observed all that this man said, and because it sometimes proved true, he imagined it might always be depended upon. A mere trifle put him in a passion; and against persons of the first rank, with whom it was his duty to keep in good terms, he openly discovered his resentment. He was very apt to rally others, but highly provoked if the same liberty was taken with himself.

BRAMHALL, (JOHN) a very learned divine of the Life of
church of England, was descended from an ancient and gen- Bramhall,
teel family, and born at Pontfract in Yorkshire, about the prefixed to
year 1593. He received his school education at the place of his works,
Vol. II. A 2 edit. 1677,
his folio.

Cambridge, in the year 1608. After taking the degrees of batchelor and master of arts, he quitted the university; and entering into orders, had a living given him in the city of York. About the same time he married a clergyman's widow, with whom he received a good fortune, and, what was equally if not more acceptable, a valuable library, left by her former husband. In the year 1623, he had two publick disputations at North-Allerton with a secular priest and a jesuit. The match between prince Charles and the Infanta of Spain, was then depending; and the papists expected great advantages and countenance to their religion from it. These two therefore, by way of preparing the way for them, sent a publick challenge to all the protestant clergy in the county of York; and when none durst accept it, our author, though then but a stripling in the school of controversy, undertook the combat. His success in this dispute gained him so much reputation, and so recommended him in particular to Matthews, archbishop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and after that of Rippon; at which last place, he went and resided after the archbishop's death, which happened in 1628, and managed most of the affairs of that church in the quality of sub-dean. He had great weight in the town of Rippon, and was also appointed one of his majesty's high commissioners, in the administration of which office he was by some accounted severe.

Ibid.

In the year 1630, he took a doctor of divinity's degree at Cambridge; and soon after was invited to Ireland by the lord viscount Wentworth, deputy of that kingdom, and Sir Christopher Wandesford, master of the rolls. He went over in the year 1633, having first resigned all his church-preferments in England; and a little while after, obtained the archdeaconry of Meath, the best in that kingdom. The first publick service he was employed in was a royal visitation; when finding the revenues of the church miserably wasted, the bishopricks in particular wretchedly dilapidated by fees-farms and long leases and small rents, the discipline scandalously despised, and the ministers but meanly provided, he applied, in process of time, proper remedies to these several evils. In the year 1634, he was promoted to the bishoprick of Londonderry; and improved that see very much, not only by advancing the rents, but also by recovering lands detained from his predecessors. But the greatest service he did the church of Ireland, was, by getting, with the lord deputy's

deputy's assistance, several acts passed in the parliament, which met in that kingdom on the 14th of July, 1634, for the abolishing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the space of four years, 30 or 40,000 l. a-year. In the convocation that met at the same time, he prevailed upon the church of Ireland, to be united in the same faith with the church of England, by embracing the xxxix articles of religion, agreed upon in the convocation, holden at London in the year 1562. He would fain also have got the English canons established in Ireland; but could obtain no more, than that such of our canons as were proper for the Irish, should be removed thither, and others new framed and added to them. In the mean time he met, from several quarters, with a great deal of detraction and envy, and, according to the fashion of those times, was charged with Arminiasm and Popery: but he was not of a spirit to be daunted with noise and ill words.

In the year 1637, he took a journey into England; and was there surprized with the news of an information exhibited against him in the star-chamber, "for being present at Rippon when one Mr. Palmes had made some reflecting discourse upon his majesty, and neither reprovng nor informing against him." The words deserved no very great punishment, if they had been true, being no more than, that "he feared a Scottish mist was come over their town; because the king had altered his lodgings from Rippon, where he had designed them, to Sir Richard Graham's house, not far from that place." But the bishop easily cleared himself and the whole company. After having received much honour from king Charles I. and many civilities from archbishop Laud and other great persons, he returned to Ireland; and, with 6000 l. for which he sold his estate in England, purchased another at Omagh, in the county of Tyrone, and began a plantation, which the distractions of that kingdom hindered him from perfecting. In March 1640-41, articles of high treason were exhibited against him in Ireland, wherein he was charged with having conspired with others, to subvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The bishop was at London-derry when he received intelligence of this accusation. All his friends wrote to him to decline the trial; but thinking it dishonourable to fly, he went directly to Dublin, and was made a close prisoner by the parliament. In this distress he wrote to the primate Usher, then in England, for

Ibid.

his advice and comfort; who mediated so effectually in his behalf with the king, that his majesty sent a letter over to Ireland, to stop proceedings against bishop Bramhall. This letter was very slowly obeyed; however, the bishop was at length restored to liberty, but without any publick acquittal, the charge lying still dormant against him, to be awakened when his enemies pleased. Shortly after his return to London-derry, Sir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he desired, "that according to their articles such a gate of the city should be delivered to him:" expecting that the Scots in the place would upon the discovery become his executioners. But the person, who was to manage the matter, run away with the letter. Though this design took no place, the bishop did not find any safety there. The city daily filling with discontented persons out of Scotland, he began to be afraid, lest they should deliver him up. One night they turned a cannon against his house to affront him; whereupon, being persuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's service, till his affairs were grown desperate; and then, embarking with several persons of distinction, he landed at Hamburg upon the 8th of July 1644. Shortly after at the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that bishop Bramhall, together with archbishop Laud, &c. should be excepted out of the general pardon.

Ibid.

From Hamburg he went to Brussels, where he continued for the most part till 1648, with Sir Henry de Vic, the king's president; constantly preaching every Sunday, and frequently administering the sacrament. In that year he returned to Ireland; from whence, after having undergone several dangers and difficulties, he narrowly escaped in a little bark. All the while he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not suddenly depart the town. At Portumnagh indeed he afterwards enjoyed more freedom, and an allowance of the church service, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell so, that he declared he would have given a good sum of money for that Irish Canterbury, as he called him. His escape from Ireland is accounted wonderful: for the vessel he was in was closely hunted by two of the parliament frigates; and when they

they were come so near, that all hopes of being saved were taken away, on the sudden the wind sunk into a perfect calm, yet somehow suffered the vessel to get off, while the frigates were unable to proceed at all. During this second time of being abroad, he had many disputes about religion with the learned of all nations, sometimes occasionally, at other times by appointment and formal challenge; and wrote several things in defence of the church of England. He likewise purposed to draw a parallel between the liturgy of the church of England, and the publick forms of the protestant churches abroad; and with this view he designed to travel about. But he met with a very unexpected interruption in his first day's journey: for he no sooner came into the house where he intended to refresh himself, but he was known and called by his name by the hostess. While the bishop was wondering at his being discovered, she revealed the secret by shewing him his picture, and assured him there were several of them upon the road, that being known by them he might be seized; and that her husband among others had power to that purpose, which he would certainly make use of, if he found him. The bishop saw evidently he was a condemned man, being already hanged in effigy; and therefore, making use of this intelligence, prudently withdrew into safer quarters.

Upon the Restoration of the church and monarchy, bishop Bramhall returned to England; and was from the first designed for some higher promotion. Most people imagined it would be the archbishoprick of York; but at last he was appointed archbishop of Armagh, primate and metropolitan of all Ireland, to which he was translated upon the 18th of January 1660-61. In this same year he visited his diocese, where he found great disorder; some having committed horrible outrages, and many imbibed very strong prejudices, both against his person and the doctrine and discipline of the church; but by argument, persuasion, and long suffering, he gained upon them even beyond his own expectation. He used to say, "Men must have some time to return to their wits who had been so long out of them:" therefore by his prudence and moderation he greatly softened the spirit of opposition, and effectually obtained the point he aimed at. As he was by his place president of the convocation, which met upon the 8th of May 1661, so was he also for his merit chosen speaker of the house of lords, in the parliament which met at the same time. And so great a value had both houses for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and ordered the scandalous charges against them

Ibid.

to be torn out, which was accordingly done. In this parliament many advantages were procured, and more designed, for the church, in which archbishop Bramhall was very industrious. About this time he had a violent sickness, being a second fit of a palsy, which was very near putting an end to his life: but he recovered. A little before his death, he visited his diocese; and having provided for the repair of his cathedral, and other affairs suitable to his pastoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was seized with a third fit of the palsy; of which he soon died, being then seventy years old. At this time he had a trial for some part of his temporal estate at Omagh, with Sir Audley Mervyn, depending in the court of claimies; and there, at the time of hearing, the third fit of the palsy so smote him, that he sunk in the court, was carried out senseless, and so continued till death put an end to him. The cause however was determined in his favour.

Bishop Bramhall was the author of several works, which were published, as they were written, at different times; but they were reprinted at Dublin in the year 1677, collected into one volume in folio, to which were added some pieces, never before printed. This volume is divided into four parts, the first of which contains Discourses against the Romanists; as, 1. An Answer to M. de Milletiere his impertinent dedication of his imaginary triumph: intitled, The Victory of Truth; or his epistle to the king of Great Britain, wherein he inviteth his majesty to forsake the church of England, and to embrace the Roman catholick religion: with the said Milletiere's epistle prefixed. This was first published at the Hague in 1654, 12mo, but not by the author. The occasion of it was, that the Romanists endeavoured to persuade king Charles II. during his exile, to hope his Restoration by embracing their religion: and for that purpose employed Milletiere, counsellor in ordinary to the king of France, to write him this epistle. 2. A just Vindication of the church of England from the unjust aspersions of criminal schisme: wherein the nature of criminal schisme, the divers sorts of schismatics, the liberties and privileges of national churches, the rights of sovereign magistrates, the tyranny, extortion, and schism of the Roman court, with the grievances, complaints, and opposition of all princes and states of the Roman communion of old, and at this very day, are manifested to the view of the world. First printed, says a certain author, at London in 1661, 8vo; but he seems to be mistaken, for the very edition from whence we have transcribed the title, is in 12mo, and dated London 1654.

This

This is reckoned bishop Bramhall's principal work. The other pieces in this first part are of a polemick kind against the papists; among which is a confutation of the story of the consecration of the first protestant bishops, at the Nag's head in Cheapside, London. The second part is against the English sectaries, and comprehends, 1. Fair warning to take heed of the Scottish discipline, as being of all others most injurious to the civil magistrate, most oppressive to the subject, most pernicious to both. Written in the beginning of the civil wars. 2. The Serpents salve: or, a remedy for the biting of an asp. Written in vindication of king Charles I. wherein the author endeavours to prove, that power is not originally inherent in, and derived from, the people. First printed in 1643. 3. Vindication of himself and the episcopal clergy from the Presbyterian charge of popery, as it is managed by Mr. Baxter in his treatise of the Grotian religion. The third part is employed against Mr. Hobbes, and contains, 1. A Defence of true liberty from antecedent and extrinsecal necessity. Printed in 1656. 2. Castigations of Mr. Hobbes's animadversions upon the same, in 1658. 3. The Catching of Leviathan, or the great whale. Demonstrating out of Mr. Hobbes's own works, that no man, who is thoroughly an Hobbist, can be a good christian, or a good commonwealth's man, or reconcile himself to himself: because his principles are not only destructive to all religion, but to all societies, extinguishing the relation between prince and subject, parent and child, master and servant, husband and wife; and abound with palpable contradictions. The fourth part contains small pieces and occasional sermons. He had likewise prepared an hundred sermons for the press, but they were torn by the rats before his death.

Bramhall's
Life.

As for bishop Bramhall's person and character, we are told, that he was of a middle stature and active, but his mien and presence not altogether so great, as his endowments of mind. His complexion highly sanguine, pretty deeply tinged with choler, which in his declining years became predominant, and would sometimes overflow with some tartness of expression, but without proceeding any further. As he was a great lover of plain dealing and plain speaking, so his conversation was free from the affectation of phrase and fancy; and he used to say, "It was a boyish sport to hunt for words, and argued a penury of matter, which would always find expression for itself." His understanding was very good, and greatly improved by labour and study. As a scholar, his excellency lay in the rational and argumentative part of learning. He was also well acquainted with eccle-

fiastical and other histories; and in the pulpit an excellent persuasive orator. He was a firm friend to the church, bold in the defence of it, and patient in suffering for it. My name, says he, in the motto to his vindication of it; "My name is Christian, my surname is Catholick: by the one I am known from infidels, by the other from hereticks and schismaticks." Yet he was far from any thing like bigotry: on the contrary, he made a great allowance, and entertained great charity, for men of different persuasions, looking upon those churches as in a tottering condition, who stood upon nice opinions. Accordingly, he made a distinction between articles necessary for peace and order, and articles necessary to salvation: and he often declared, that the church was not to be healed but by general propositions.

The life and
designs of
the reverend
Mr. Tho.
Bray.

BRAY (THOMAS) a very pious divine of the church of England, was born at Marton in Shropshire, in 1656. He was placed at Hart-hall, Oxford; but the scantiness of his fortune forced him to leave the university soon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgenorth in Shropshire; from whence he soon removed to Warwickshire, to officiate as chaplain to Sir Thomas Price, by whom the donative of Lac Marfin was conferred upon him. Being introduced to the acquaintance of lord Simon Digby, his lordship recommended him to his brother (afterwards lord Digby) who gave him the vicarage of Over-Whitacre in the same county, and generously endowed it with the great tithes. In 1690, the rectory of Sheldon being vacant by the incumbent's refusing to take the oaths at the revolution, his lordship also presented Mr. Bray to it. This living he held till about three months before his death, when he resigned it on account of his advanced age. December 12, 1693, he took the degree of master of arts at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he composed at Sheldon, determined Dr. Compton, bishop of London, to make choice of him to be his commissary in Maryland, for the establishment and better regulation of church-affairs in that province. Mr. Bray taking into consideration the state of the country, and the most effectual methods to promote this design, it readily occurred to him, that only the poorer clergy would leave their friends and native lands to go to settle there; and it was not to be supposed, that these men would supply themselves with such a number of books, as would properly qualify them for the ends of their mission, he endeavoured to provide a supply of this defect.

He

He represented the state of the case to the bishops, desiring their assistance and encouragement in procuring parochial libraries for the use of the missionaries. His endeavours met with encouragement and success. Many libraries were founded, not only in Maryland, but also in many other provinces on the continent, and islands in America, and the factories in Africa; and their preservation was insured by solemn acts of assembly.

While he was thus engaged in soliciting benefactions for libraries in the plantations, he often met with answers to this effect: That we had poor cures and poor ministers enough in England; and that charity should begin at home. The doctor, zealous to do good in every way, took advantage of this disposition, and improved it to the good purpose of founding parochial libraries in England. This scheme also met with encouragement. Many libraries were founded in several dioceses of this kingdom; and, by public authority, provision was made for their security and preservation. An act of parliament passed in the seventh year of queen Anne, intitled, "An act for the better preservation of parochial libraries in that part of Great Britain, called England." For this depositum, every incumbent is made accountable to his ordinary, the possession is moreover secured from misapplication or embezzlement by a parliamentary provision.

Mr. Bray also formed a design of raising libraries in seaport towns, where the missionaries might be detained by contrary winds, that they might be at once secured from the temptations idleness and bad company might expose them to, and lose no time towards improving themselves in their intended employment. He obtained several benefactions for that purpose, and took with him a quantity of books to deposit in each port, that should happen in his way; and being detained in three several places in a subsequent voyage to Maryland, he put this design in execution in every one of them, viz. Gravesend, Deal, and Plymouth. He likewise made a beginning towards parochial catechetical libraries in the Isle of Man. In 1696, Mr. Bray accumulated the degrees of bachelor and doctor of divinity at Magdalen-college, Oxford; and in December that year, published *Bibliotheca Parochialis*, or, a scheme of such theological and other heads as seem requisite to be perused, or occasionally consulted by the reverend clergy, together with a catalogue of books, which may be profitably read on each of those points. At the same time he sent abroad another tract, entitled, *Apostolic charity*, its nature and excellency; being a discourse preach-

preached at St. Paul's at the ordination of some protestant missionaries to be sent into the plantations; to which he prefixed a general view, of the English colonies in America, in order to shew what provision was wanting for the propagation of christianity in those parts. In 1697, he petitioned the house of commons that a share of the alienated lands (formerly given to superstitious uses) which were proposed to be vested in Greenwich hospital, might be appropriated for the propagation of religion in the plantations. This petition was well received, and a fourth part of all that should be discovered (after one moiety to the discoverer) was allowed by the committee. But the bill was never reported. Not discouraged by this disappointment, he went over to Holland to make application to his majesty for a grant of some arrears of taxes due to the crown; but the recovery of these arrears was very difficult, and they proved of little value. He next drew up the plan of a society pro fide propaganda, to be established by charter; and, in consequence thereof, letters patent for erecting a corporation by the name of, The society for the propagation of the gospel in foreign parts, passed the great seal in 1701.

In 1702, having waited a considerable time for the return of a law from Maryland for the establishment of the church, with such amendments as would render it unexceptionable at the court of England, he resolved to go over to that country, as well to hasten the passing this act in their assemblies, as to promote other matters for the service of religion. Some of his friends, seeing that he received no advantage from his commissary's place, nor had no allowance made, or preferment given him at home, to support the expences he was at, advised him to lay aside his design of going abroad, and take two good preferments that were offered him at home, that of sub-almoner, and the donative of Aldgate; but he declined every offer inconsistent with the interest of the affair he was engaged in, and though forced to dispose of his own effects, and raise money on credit for his support in the undertaking, he set sail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous passage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained singular respect from all, but so much of the assembly's confidence, that they ordered the attorney-general to consult with him in drawing up the bill, which passed nemine contradicente. After the breaking up of the assembly, and that of a general visitation at Annapolis, to which all the clergy were cited, many apprehending the opposition of the quakers

quakers might get this new enacted law again annulled, intimated to Dr. Bray, that it would be of great consequence to the preservation and final settlement of the church, if he were to go home with the law, and solicit the royal assent. The doctor came over accordingly, and found that their apprehensions were not groundless. But he refuted the suggestions of the quakers by a printed memorial, and his majesty decided, without hesitation, in the church's favour.

Mr. Bray's small fortune being consumed in these undertakings, lord Weymouth generously presented him with a bill of 300l. for his private use; great part of which, however, the doctor devoted to his public designs. Though he was vested with the character of commissary, yet no part of the proposed revenue was annexed to it; nevertheless, he never made any complaint or remonstrance against this unjust disappointment; and when two sums, of fifty pounds each, were presented to him in Maryland, he generously threw them in towards defraying the charges of their libraries and law. In 1701, he published his circular letters to the clergy of Maryland; a memorial representing the present state of religion on the continent of North-America, and the acts of his visitation, held at Annapolis. In 1706, he accepted of the donative of St. Botolph without Aldgate, worth about 150l. per annum. In 1712, he printed his Martyrology, or Papal Usurpation, in folio. This work is a select collection of scarce and valuable treatises, digested into as regular a history as the nature of the subject would admit, in order to trace the origin and growth of the exorbitant claims of the papal see. He proposed to compile a second volume, but for want of leisure laid the design aside, and bequeathed, by will, his valuable collection of materials, both printed and manuscript, to Sion-college. In Dr. Bray's beforementioned voyage to Holland, his disinterested and public spirit gained him the esteem of Mr. d'Allone of the Hague, private secretary to king William, who kept up an epistolary correspondence with him; the result whereof was, that he gave in his life-time a sum to be applied to the conversion of the negroes in the British plantations; and at his death, in 1723, left 900l. out of his English estate to Dr. Bray and his associates towards raising a capital stock for the same purpose. In 1726, the doctor printed his Directorium missionarium, and Primordia bibliothecaria, and some other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians must precede any successful attempt for their conversion. He wrote, likewise, a short account of
Mr.

Mr. Rawlet, author of the Christian monitor; and reprinted the life of Mr. Gilpin; and with a view to fix upon the minds of such as were designed for the ministry, a just and awful sense of their many and important duties, he reprinted the Ecclesiastes of Erasmus.

In 1727, an acquaintance, who had made a casual visit to Whitechapel-prison, representing to the doctor, the miserable state of the unhappy persons there confined, he soon obtained sufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and sometimes on the intervening days, for that place, and also for Woodstreet-compter. His benevolence did not stop here; he employed the intended missionaries in preaching to them. This enquiry into the state of the gaols, brought him acquainted with general Oglethorpe, and some others of high rank and distinction, who were afterwards employed in the same enquiry, in consequence of an order of the house of commons. These gentlemen he engaged as his associates in his designs of founding libraries and converting negroes. Most of the religious societies and good designs in London are in a great measure formed on the plans he projected, particularly the charity-schools, the society for reformation of manners, and that for the relief of poor profligates, &c.

He died February 15, 1740, aged 73, leaving only one daughter.

Wood, II.
161.

Wood, Fasti,
col. 154.

BRENT, (Sir NATHANAEL) was born at Little Woolford in Warwickshire, in 1573; he was educated at Merton-college in Oxford, and after taking the degree of master of arts, entered upon the law line. In 1613, he travelled abroad, and at his return married the daughter and heir of Dr. Robert Abbot bishop of Salisbury, and neice to Dr. Abbot, archbishop of Canterbury; who sent him to Venice about the year 1618, to procure a copy of the history of the council of Trent. He received from the joint authors, father Paul and father Fulgentio, the sheets as they were composed, and sent them over weekly to the archbishop. When it was finished, he returned, and translated it from Italian into English and Latin (A). In 1621, he was, by the archbishop's interest, chosen warden of Merton-college: his grace also made him his vicar-general, commissary of the diocese of Canterbury, master of the faculties, and at length judge of the preroga-

Ubi supra.

(A) Besides this translation, he revised and published, in 1625, Mr. Fr. Mason's vindication of the church

of England, concerning the consecration and ordination of bishops, &c. Wood, Ath. I. 464. II. 162.
tive.

tive. In 1623, he accumulated the degrees of bachelor and Wood, Fasti, col. 154,
doctor of laws; and in 1629, was knighted by king Charles I.
I. at Woodstock; he afterwards sided with the puritans, and
took the covenant, for which reason he was, by his majesty's
command, deprived of his wardenship of Merton-college:
but when Oxford surrendered to the parliament in 1646, he Ibid.
was restored, and was appointed chief visitor of that univer-
sity the two following years. The order made against plu-
ralities forced him to leave Merton-college in 1651, and at
the same time he refused to take the engagement. Retiring
to his house in Little-Britain, London, he there ended his
days, on the 6th of November, 1652, at the age of seventy-
nine. Ibid.

BREREWOOD (EDWARD) a very learned English ma-
thematician and antiquary, was the son of Robert Brerewood
a tradesman, who was thrice mayor of Chester; and born
in that city in the year 1565. He was educated in gram-
mar learning at the free-school in Chester; and afterwards Wood's A-
 thenæ Ox-
 on.
admitted, in the year 1581, of Brazen-nose-college in Ox-
ford. He studied hard there for several years, taking his de-
grees in arts; and then, as it is said, removed himself to St.
Mary hall. In the year 1596, he became the first professor
of Astronomy in Gresham-college, in London; where he led
the same private and retired course of life, as he had before
done in Oxford. He died there of a fever, upon the 4th of
November 1613, much lamented; for he was a very learned
and very excellent person. He was a great searcher into an-
tiquity and curious knowledge; but is remarkable for having
never published any thing during his life-time. After his
death came out the following works: 1. *De Ponderibus, &*
pretijs veterum nummorum, eorumque cum recentioribus
collatione, 1614, 4to. This was published by his nephew
Robert Brerewood of Chester, who was commoner of Bra-
zen-nose-college in 1605, aged 17; and who succeeded our
author in his estate and fortunes. It was afterwards reprint-
ed in the eighth volume of the *Critici Sacri*, and in the *Ap-
 paratus* before the first volume of the *Poliglot bible*. 2. "En-
quiries touching the diversity of languages and religion,
through the chief parts of the world." 1614, 4to. Pub-
lished also by Robert Brerewood, who hath written a large
and learned preface to it. 3. "Elementa Logicæ in grati-
am studiosæ juventutis in Acad. Oxon. 1614, 8vo. 4.
"Tractatus quidam logici de prædicabilibus & prædicamen-
tis." 1628, 8vo. 5. "Treatise of the Sabbath," 1630,
 4to.

4to. 6. "A second treatise of the sabbath." 1632, 4to.
 7. "Tractatus duo, quorum primus est de meteoris, secundus de oculo." 1631. 8. "Commentarij in Ethica Aristotelis." 1640, 4to. Mr. Wood tells us, that the original manuscript of this, written with his own hand, is in the smallest and neatest character, that his eyes ever yet beheld; and that it was finished by him on the 27th of October, 1586. 9. "The patriarchal government of the ancient church, declared by way of answer to four questions," &c. 1641, 4to.

Vie des
 Peintres,
 4to.

Ibid.

BREUGEL (PETER.) There were three painters of the name of Breugel, viz. Peter the father, and his two sons Peter and John: Breugel the father, commonly called old Breugel, was born at a village of the same name near Breda, in the year 1565. He was first the pupil of Peter Cock, whose daughter he married, and afterwards studied under Jerom Cock of Bolduc. It was his common custom to dress like a countryman in company with one of his friends, that he might have better access to associate with country people, and join in their frolics at their feasts and marriages. By these means, he acquired a perfect knowledge of their manners and gestures, of which he made excellent use in his pictures. He travelled to France and Italy, where he employed himself in every thing that came in his way. In all his works he took nature for his guide. He studied landscapes for a long time on the mountains of Tyrol. His chearful and humourous turn of mind displayed itself in all his pictures, which generally consisted of marches of armies, sports and diversions, country dances and marriages. At his return from Italy, he settled in the city of Antwerp, where he fell in love with one of his servant-maids, but one of a temper so different from his, that whatever inclination he had to marry her, his reason at last got the better of his passions. In 1551, he married at Brussels the daughter of Peter Cock. In his last illness he caused his wife to gather together all his immodest pictures and drawings, and burn them before his face. His death happened at Antwerp, but the time of it, and consequently his age, cannot be ascertained.

The works of old Breugel in the possession of the great duke of Tuscany, are, Christ carrying his cross, with a great number of figures; and a country feast. The emperor has the tower of Babel, the massacre of the Innocents, and the conversion of St. Paul, of his painting. The elector Palatine a landscape with St. Philip baptizing queen Candace's eunuch, and

and St. John preaching in the wilderness, with a great many figures.

BREUGEL (JOHN) the son of Peter, was born at Breugel, a village near Breda, about the year 1575. Two Flemish authors give different accounts of his education, one assures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalst, his uncle by the mother, with whom he learned to paint in miniature, and that thereafter he studied painting in oil with one Peter Goekint, whose fine cabinet served him at once instead of a school and a master. The other author, who often contradicts the former, asserts, that John Breugel learned the first principles of his art under the tuition of his father; but the difference observable in their manner, renders this opinion very improbable. Whatever be in this, John Breugel applied himself to the painting flowers and fruits with great care and wonderful sagacity; he afterwards had great success in drawing landskips, and views of the sea, set off with small figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent use in embellishing his other works. He lived long in the city of Cologne, and acquired a reputation which will last to the latest posterity. He made a journey to Italy, where his reputation had got before him, and his fine landskips, adorned with small figures, superior to those of his father, gave very great satisfaction. He had the name of FLUWHEELER, from his generally affecting to wear velvet cloaths. If we may judge by the great number of pictures he left behind him, he must have been exceeding active and laborious, and his pieces, as they are all highly finished, must have taken up much of his time. He did not satisfy himself with embellishing his own works only, but was very useful in this respect to his friends. Even Rubens made use of Breugel's hand in the landskip part of several of his small pictures, such as his Vertumnus and Pomona; the satyr viewing the sleeping nymph, and the terrestrial paradise, which is looked upon as his master-piece; and, together with the two former was done for king William III. of Great Britain. And to conclude with a remarkable circumstance concerning Breugel, his drawings are so perfect that no person has been yet able to copy them. He died in 1642, and in the 67th year of his age, having never brought up any pupil.

Several of his works are to be seen in the archbishop's gallery at Milan, particularly, a hunting-piece with a vast many figures; a landskip, representing a desert, with the picture of
St.

St Hierom painted by Cerano, alias Gro Baptista Crespi. In the Ambrosian library are twenty pieces of this masterly hand, particularly, Daniel in the lion's den, the inside of the great church at Antwerp, the four Seasons on copper, the burning of Gomorrha. In the possession of the elector Palatine at Dusseldorp, Christ preaching on the sea shore. A country dance. A sea-port, with a great many figures. A coach and two chariots with a multitude of figures and animals. A landskip wherein Flora is crowned by a nymph. The wise men worshipping Scipio Africanus. St. John preaching in the wilderness. A small sea-landskip, and several other pieces. In the possession of the king of France. A woman playing with a dog. The battle between Alexander and Darius, both in wood. Orpheus in hell, &c.

BREVINT (DANIEL) was born in the isle of Jersey, in the year 1616. Before the revocation of the edict of Nantz, and till king Charles I. by archbishop Laud's persuation, founded three fellowships in the colleges of Pembroke, Exeter, and Jesus at Oxford, for the islands of Jersey and Guernsey alternately, the young gentlemen of those islands designed for the ministry, were sent to study among the protestants in France, particularly at Saumur (A). Here Brevint studied logic and philosophy. October 12, 1638, he was incorporated master of arts at Oxford, as he stood at Saumur, and the same year was chosen to be the first fellow at Jesus-college, upon the foundation just mentioned. Being ejected from his fellowship by the parliament-visitors, for refusing to take the covenant, he withdrew to his native country, and upon the reduction of that place by the parliament's forces, fled into France, and became pastor of a protestant congregation in Normandy. Soon after the viscount de Turenne, afterwards marshal of France, appointed him to be one of his chaplains (B).

(A) This university was founded by the learned Philip de Mornay, Lord of Plessis Marly, who brought professors to teach academical learning in that town, of which king Henry IV. had made him governor. It was for several years in great repute, on account of its eminent professors of divinity, John Cameron, Lewis Cappel, Moses Amyrauld, John de la Place, &c. The learned Le Feve, father of madam Dacier, was also one of the regents,

or masters, in that university. It was at length suppressed by Lewis XIV. in 1684. Account of Jersey by P. Falle, p. 316.

(B) Whilst he held this office, he was one of the persons employed in the design of reconciling the protestant and popish religions; which gave him an access into, and made him acquainted with, every corner of the Romish church, as he says himself,

At

At the restoration of king Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, presented to the tenth prebend in the church of Durham. Dr. Cofin, bishop of that see, who had been his fellow-sufferer, also collated him to a living in his diocese. On the 27th of February 1661-2, he took his degree of doctor of divinity at Oxford, and in December 1681, he was promoted to the deanery of Lincoln (c). He died May 5, 1659.

(c) He wrote,

1. *Missale Romanum*; or, the depth and mystery of the Roman mass, laid open and explained, for the use of both reformed and unreformed christians. Oxford, 1672.

2. *The Christian sacrament and sacrifice*, by way of discourse, meditation, and prayer, upon the nature, parts, and blessings of the holy communion. Written at the desire of the princesses of Turenne and Bouillon. Oxford 1637. A third edition was published at London in 1739, upon the recommendation given of it by Dr. Waterland, in his charge, intituled, *The Christian sacrifice explained*.

3. *Saul and Samuel at Endor*; or the new ways of salvation and service, which usually tempt men to Rome, and detain them there, truly represented and refuted. Oxford, 1674.

4. *Ecclesiæ primitivæ sacramentum & sacrificium*, à pontificiis corruptelis, & exinde natis controversiis liberum; written at the desire of the princesses of Turenne and Bouillon.

5. *Eucharistizæ christianæ præsentia realis, & pontificia ficta*, luculentissimis non testimoniis modo, sed etiam fundamentis, quibus fere tota, S. S. Patrum theologia nititur, hæc explosa, illa suffulta & asserta.

6. *Pro serenissima principe Weimariensi ad theses jenenenses accurata responsio*.

7. *Ducentæ plus minus prælectiones in S. Matthæi xxv. capita & aliorum evangelistarum locos hîcè passim parallelos*.

He also translated into French, *The judgment of the university of Oxford, concerning the solemn league and covenant*. Wood's Hist. Antiq. Univ. Oxon. l. xi. p. 322.

BRIGGS, (HENRY) one of the greatest mathematicians of the xvth century, was born at Warley Wood, in the parish of Hallifax in Yorkshire, about the year 1556. From a grammar-school in the country he was sent to St. John's college in Cambridge about the year 1577, and admitted a scholar of the house, November 5, 1579. He took the degree of bachelor of arts in 1581, that of master in 1585, and was chosen fellow of his college March 29, 1588. His chief study was the mathematicks, in which he excelled; and in 1592, he was made examiner and lecturer in that faculty, and soon after, reader of the physick-lecture, founded by Dr. Linacer. When Gresham college in London was established, he was chosen the first professor of geometry there, about the beginning of March 1596. In 1609, Mr. Briggs contracted an intimacy with the learned Mr. James Usher, afterwards archbishop of Armagh, which continued

Ward's
Lives of the
Gresham
professors,
p. 120.

Ibid.

many years by letters, two of which, written by our author, are yet extant. In one of these letters, dated in August 1610, he tells his friend, he was engaged in the subject of eclipses; and in the other, dated March 10, 1615, he acquaints him with his being wholly employed about the noble invention of Logarithms, then lately discovered; in the improvement of which he had afterwards a large share. In 1619, he was made Savilian professor of geometry at Oxford; and resigned his professorship of Gresham college on the twenty-fifth of July 1620 (A). Soon after his going to Oxford he was incorporated master of arts in that university, where he continued till his death, which happened on the twenty-sixth of January 1630.

Dr. Smith gives him the character of a man of great probity; easy and accessible to all; free from arrogance, moroseness, envy, ambition, and avarice; a contemner of riches, and contented with his own station; preferring a studious retirement to all the splendid circumstances of life. The learned Mr. Thomas Gataker, who attended his lectures when he was reader of mathematicks at St. John's college in Cambridge, represents him as highly esteemed by all persons.

(A) His writings are,

1. A table to find the height of the pole, the magnetical declination being given. Published in Blondenville's Theoriques of the planets. Lond. 1602, 4to.

2. Tables for the improvement of navigation. Printed in the second edition of Wright's Errors in navigation detected. Lond. 1610, 4to.

3. A Description of an instrumental table to find the part proportional, devised by Mr. Edward Wright. Lond. 1616, 12mo.

4. Logarithmorum chilias prima. Lond. 1617, 8vo.

5. Lucubrationes annotationes in opera postuma, J. Neperi. Edinb. 1619, 4to.

6. Euclidis elementorum sex libri priores, secundum vetera exemplaria restituti, ex versione latinae Frederici Commandini, aliquam multis in locis castigati. Lond. 1620. fol.

7. A treatise of the north-most

passage to the South sea. London, 1622, 4to.

8. Arithmetica logarithmica, five logarithmorum chiliades triginta, pro numeris naturali specie crescentibus ab unitate ad 20,000, et a 90,000 ad 100,000. Lond. 1624, fol. There was a second edition of this work published by Mr. Vlacq, in which the intervening numbers from 20,000 to 90,000 were filled up. Goudæ, 1628, fol. This edition was, soon after his death, translated into English. Lond. 1631, fol.

9. Trigonometria Britannica. Goudæ, 1633, fol.

10. Two Letters to the learned James Usher. Printed in the collection of archbishop Usher's Letters.

11. Mathematica ab antiquis minus cognita. Published by Dr. George Hakewill in his Apologie.

Dr. Briggs wrote some other things which have not yet been published.

BRIGGS,

BRIGGS, (WILLIAM) an eminent physician, was son of Augustine Briggs, esq; who was descended of an antient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this son was born. At thirteen years of age he was sent to Benedict college in Cambridge, and placed under the care of Dr. Thomas Tenison, afterwards archbishop of Canterbury. He took both his degrees in arts, and was chosen fellow of his college on the 7th of November 1668. His genius leading him to the study of physick, he travelled into France, where he attended the lectures of the famous anatomist Monf. Vieussens at Montpellier; and, after his return, published his *Ophthalmographia* in 1676 (A). The year following he was created doctor of medicine at Cambridge, and soon after was made fellow of the college of physicians of London. In 1682 he quitted his fellowship to his brother (B); and the same year his *Theory of Vision* was published by Hooke. The ensuing year he sent to the Royal Society a continuation of that discourse, which was published in their *Transactions*; and the same year he was by king Charles II. appointed physician to St. Thomas's hospital. In 1684, he communicated to the Royal Society Two remarkable cases relating to vision, which were likewise printed in their *Transactions*; and in 1685 he published a Latin Version of his *Theory of vision*, at the desire of Mr. Newton, afterwards Sir Isaac, professor of the mathematics at Cambridge, with a commendatory epistle from him prefixed to it. And for completing this curious and useful subject relating to the eye, he promised, in the preface, two other treatises, one, *De usu partium oculi*; and the other, *De ejusdem affectibus*; neither of which, however, appear to have been ever published. But in the year 1687, came out a second edition of his *Ophthalmographia*. He was afterwards made physician in ordinary to king William, and continued in great esteem for his skill in his profession till he died, September 4, 1704. He married

Ward's
Lives of the
Gresham
professors,
p. 259.

See Pref. ad
Ophthalmographiam.

Phil. Transf.
No. 129.

Phil. Col.
No. 6.

No. 147.

No. 159.

(A) It was printed at Cambridge in 12mo, under the following title, *Ophthalmographia, five oculi ejusque partium descriptio anatomica, cui accessit nova visionis theoria*.

(B) Robert Briggs, educated in Benedict college under William. He took both his degrees in arts, and, in 1685, quitted his fellowship. The year following he was chosen professor of law in Gresham

college, and, in 1693, fellow of the Royal Society. He died December 22, 1718, at Corton, a small village in Suffolk, where he had an estate of about 100l. a year, which he, by his will, directed to be sold, and the money to be divided among the three children of his brother Dr. W. Briggs. Ward's *Lives of the Gresham professors*, p. 258.

Hannah, sole daughter and heiress of Edmund Hobart, gent. grandson to Sir Henry Hobart, lord chief justice of the common pleas in the reign of James I. by whom he left three children, Mary, Henry, and Hannah. His motto was, *Virtus est Dei*.

BRIL, (**MATHEW** and **PAUL**) natives of Antwerp, and good painters. Mathew was born in the year 1550, and studied for the most part at Rome. He was eminent for his performances in history and landscape, in the galleries of the Vatican; where he was employed by pope Gregory XIII. He died in 1584, being no more than thirty-four years of age. Paul was born in 1554; followed his brother Mathew to Rome; painted several things in conjunction with him; and, after his decease, brought himself into credit by his landscapes, but especially by those which he composed in his latter time. The invention in them was more pleasant, the disposition more noble, all the parts more agreeable, and painted with a better gusto, than his earlier productions in this way; which was owing to his having studied the manner of Hannibal Carrache, and copied some of Titian's works, in the same kind. He was much in favour with pope Sixtus V. and, for his successor Clement VIII. painted the famous piece, about sixty-eight feet long, wherein the saint of that name is represented cast into the sea, with an anchor about his neck. He died at Rome in the year 1626, aged seventy-two years.

In Elog.
Gall.

BRISSONIUS, (**BARNABY**) president of the parliament of Paris, and one of the most eminent lawyers of his time, was born at Fontenay in Poitou, about the middle of the sixteenth century. He appeared at first with great eclat at the bar of the parliament; and by his great knowledge and skill in the law, recommended himself so powerfully to Henry III. of France, that this prince made him his advocate general in the first place, then counsellor of state, and at last in the year 1580, honoured him with the high dignity of president of the parliament. Scævola Sammarthanus relates, how Henry III. declared in his hearing, that there was not a prince in Christendom, who could boast of so learned a man as Barnaby Brisson. The king made use of him in several negotiations, and sent him ambassador into England. At his return his majesty employed him to make a collection of his own ordinances, and of those of his predecessors, which he performed with wonderful expedition. He wrote some works in law: *De verborum, quæ ad jus pertinent, significatione. De formulis & solemnibus populi Romani verbis. De regio*
Per-

Berfarum principatu, &c. He gave an expectation of more considerable performances, but his life was shortened by a very unfortunate accident. Living at Paris when that rebellious city was besieged by king Henry the Great, the president Brissonius remonstrated against the treasonable practices of the leaguers, who, under pretence of the Holy Union, condemned the royal authority, which was much more sacred. These religious traitors, being dissatisfied with Brissonius's loyalty, fell violently upon him, dragged him to prison, and cruelly strangled him the 15th of November, in the year 1591. See Thuanus, Mezeray, &c.

BRISSOT, (PETER) one of the most able physicians of the sixteenth century, was born at Fontenai-le-Comte, in Poitou, in the year 1478. About the year 1495, he was sent to Paris, where he went through a course of philosophy under Vilemar, a famous professor of those times. By his advice Brissot resolved to be a physician; and studied physick there for four years. Then he began to teach philosophy in the university of Paris; and, after he had done this for ten years, he left it off, in order to prepare for the examinations necessary to his doctor of physick's degree, which he took in May 1514. Being one of those men who are not contented with custom and tradition, but chuse to examine for themselves, he made an exact comparison between the practice of those times and the doctrine of Hippocrates and Galen: and he found, that the Arabians had introduced many things into the practice of physick, that were contrary to the doctrine of those two great masters, and also to the knowledge which reason and experience might furnish. He set himself therefore to reform physick; and for this purpose undertook publicly to explain Galen's books, instead of those of Avicenna, Rhasis, and Mesui, which were commonly explained in the schools of physick. He found himself obstructed in the work of reformation by his ignorance of botany; and therefore resolved to travel, in order to acquire the knowledge of plants, and put himself into a capacity of correcting pharmacy. But before he left Paris, he undertook to convince the publick of an inveterate error. The constant practice of physicians, in the pleurisy, was to bleed from the arm, not on the side where the distemper was, but on the opposite side. Brissot disputed about it in the physick-schools, confuted that practice, and shewed, that it was falsely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in the year 1518, and went into Portugal. He

stopped there in the city of Eboræ, where he practised physick; but his new way of bleeding in the pleurisy, notwithstanding the great success he had found by it, did not please every body. He received a long and disobliging letter about it from Denys, physician to the king of Portugal; but he justified it by an apology, which he would have published, if death had not prevented him in the year 1522. It was printed three years after at Paris; and reprinted at Basil in 1529. Renatus Moreau published a new edition of it at Paris, in the year 1622, with a treatise of his own, *De missione sanguinis in pleuritide*, and the life of Brissot; out of which these memorials of him are taken. He never would marry, being of opinion, that matrimony did not well agree with study. One thing is related of him, which deserves to be taken notice of, because it is singular in the men of his profession; and it is, that he did not love gain. He cared so little for it, they say, that when he was called to a sick person, he looked into his purse; and, if he found but two pieces of gold in it, refused to go. This was owing to his great love of study, from which it was very difficult to take him.

It is remarkable, that the dispute between Denys and Brissot raised a kind of a civil war among the Portuguese physicians. The business was brought before the tribunal of the university of Salamanca, where it was thoroughly discussed by the faculty of physick; but while they were canvassing the reasons pro and con, the partizans of Denys had recourse to the authority of the secular power, and obtained a decree, forbidding physicians to bleed on the same side, in which the pleurisy was. At last the university of Salamanca gave their judgment; importing, that the opinion of Brissot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæsar about the year 1529: they thought themselves superior both in authority and number, so that the matter was brought before Charles V. They were not contented to call the doctrine of their adversaries false; they said moreover, that it was impious, mortal, and as pernicious to the body as Luther's schism to the soul. They did not only blacken their adversaries reputation by private arts, but also openly accused them of ignorance and rashness, of attempts on religion, and of being downright Lutherans in physick. It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleurisy, after he had been bled according to the practice, which Brissot opposed. Had it not been for this the emperor, it's thought, would have

have granted every thing, that Brissot's adversaries desired of him; but this accident caused him to leave the thing undecided. Two things occur in this relation, which all wise men must needs condemn; namely, the base, the disingenuous, the unphilosophic custom of interesting religion in disputes about science, and the folly and absurdity of magistrates to be concerned in such disputes. A magistrate is for the most part a very incompetent judge of such matters; and, as he knows nothing of them, so he ought to imitate Gallio in this at least, that is, not to care for them; but to leave those whose business it is, to fight it out among themselves. Besides, authority has nothing to do with philosophy and the sciences; it should be kept at a great distance from them, for the same reason that armed forces are removed from a borough at the time of a general affize; namely, that reason and equity may have their full play.

BRITANNICUS, (JOHN) an Italian critick and grammarian; was born at Palazzolo near Brescia, about the middle of the fifteenth century. He published notes on some classical authors, on Persius, Terence, Statius, Ovid, and Juvenal; some rules of grammar; several little tracts and letters; and a panegyrick upon Bartholomew Cajetan, a brave and learned man. He taught with great application in Brescia; and died in that city in the year 1510. When he dedicated his commentary on Juvenal to the senate and city of Brescia, he gave a reason for it; which was, that the commentaries he had already dedicated to them, had procured him a considerable present. Was not this, says Mr. Bayle, asking for another? why, if we will be candid, perhaps not. These are Britannicus's words, translated from the Latin: "But what made me think it right, most noble fathers, to dedicate my lucubrations to you, was this; that I remember some years ago, when I published commentaries on the Achilleid of Statius and the Satires of Persius, and dedicated the latter to you, you were so pleased with them, that I had not only great commendation and thanks from you, but a very handsome present was also decreed me by a publick act of the senate." So far Mr. Bayle has quoted; and from this one should be ready to ask the question he has asked. But if we only add the sentence that immediately follows, we shall perhaps be of opinion, that it was not so much to squeeze out another present, as gratefully to acknowledge the last, which induced Britan-

nicus, however indelicately and unartfully, to mention it. "By which single act of generosity you have so eternally obliged me, that whatever I may hereafter perform in this way, I shall think it my duty to dedicate and devote it solely for you." Britannicus took his name from his ancestors being of Great Britain, which gives him a particular right to a place in this work.

BROCARDUS, (JAMES) an honest madman and visionary of Venice, was born in the beginning of the sixteenth century. He embraced the protestant religion, and expressed a great zeal against popery. He published several books in Holland, wherein he maintained, that the particular events of the sixteenth century had been foretold by the prophets. After he had applied scripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events; and, by virtue of such and such passages, he foretold, that such and such a thing would happen to the prince of Orange, Philip II. queen Elizabeth of England, the emperor, &c. Brocardus succeeded so far, as to delude a French gentleman of noble extraction and a protestant, into a persuasion, that a protestant prince would quickly overthrow the pope's kingdom, and make himself the head of all the united christians. Ségur Pordaillan was the name of this gentleman. He was a faithful servant to the king of Navarre, afterwards Harry IV. and thought heaven designed his master for the glorious enterprize, which Brocardus had foretold. Big with these hopes, he proposed to him to send an embassy to the protestant princes, offering to be his ambassador; and, there being nothing in his proposal but what suited with the necessities of the time, it was approved of, and he was actually deputed to those princes in the year 1583. It was afterwards known, upon what motive he undertook the embassies; and we may be sure, there were not wanting enough to ridicule him.

The catholic writers have abused Brocardus as an impostor, and a promoter of wars and insurrections: but though he might have been the cause of disturbances, as such men often are, he does not appear to have been a knavish impostor. He seems to have been sincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with persons who were very kind and charitable to him. "I hear, (says Bongars in a letter to Camerarius) that your republick has kindly received the good old man J. Brocard, who in his youth appeared among
" the

“ the most polite and learned men.” This letter is dated February 3, 1591. He expresses the same affection for Brocard in another dated July 24, 1593. “ I am mightily pleased with the great affection you express for Brocard: He certainly deserves that some persons of such probity as yours is should take care of him. As for me I am hardly in a capacity to oblige him. I leave no stone unturned to procure him the payment of 300 gold crowns, which Mr. Segur left him by his will.” In another of November 16, 1594: “ I cannot but even thank you for your kind and generous treatment of the poor, but good old Brocard.” He died soon after; but we do not find exactly when.

Bongars's
Letters, V.
I. p. 129.
Hag. 1695.

Ibid. Vol.
II. p. 301.
Ib. p. 335.

Among the works he published, which were most of them printed at Segur's expence, were his Commentary on the revelations of St. John, and his Mystical and propheticall explication of Leviticus. These both came out at Leyden in the year 1580; as did some other things not worth mentioning, the same year. The synods of the United Provinces were afraid, not without reason, that people would think they approved the extravagant notions advanced in them, if they were wholly silent about them; and therefore the national synod of Middleburg condemned, in the year 1581, that method of explaining the scripture; enjoining the divinity-professor at Leyden to speak to Brocard about his visions. It has been said, that Brocard, not being able to answer the objections raised against his system, promised to leave off meddling with prophecies. It may be so: but he was a very good kind of man indeed, if it was; since religionists of his turn and character, whatever good qualities they may have, are seldom known to own themselves in an error.

BRODEAU, (JOHN) in Latin Brodæus, a great critick, on whom Lipsius, Scaliger, Grotius, and all the learned have bestowed high encomiums, was descended from a noble family in France, and born at Tours in the year 1500. He was liberally educated, and placed under Alciat to study the civil law; but soon forsaking that, he gave himself up wholly to languages and the belles lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits: and “ here he applied himself to the study of philosophy, mathematicks, and the sacred languages, in which he made no small proficiency. Then returning to his own country, he led a retired, but not an idle, life; as his many learned lucubrations abundantly testify. He was a man free from all ambition and vain glory, and suffered his

Blount,
Censura
Authorum.

Thuanus,
ad ann.
1563.

his works to be published rather under the sanction and authority of others, than under his own: a singular example of modesty in this age, when men seek glory not only from riches and honours, but even from letters; and that too with a vanity which disgraceth them." These are Thuanus's words: what would Thuanus have said, if he had lived in these times, where he might have seen men, not only seeking glory from letters, and in the vainest and most ostentatious manner, but writing anonymous pamphlets in praise of themselves, and for the sake of saying such things as even flatterers would deserve to be whipped for? Brodæus died, a bachelor, in the year 1563, and left behind him some published some unpublished, notes and commentaries upon various authors of antiquity; upon *Epigrammatica Græca*, *Oppii Cunegeticon*. *Q. Calabri Paralipomenon Homeri*, upon *Coluthus de Helenæ raptu*, *Euripides*, *Dióscorides*, &c.

BROKE, (Sir ROBERT) or Brook, son of Thomas Brooke of Claverly, in Shropshire, was born, says Wood, at Claverly, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the most eminent lawyers of his time. In the year 1552, he was called to be serjeant at law; and, in the year 1553, being the first year of queen Mary, he was made lord chief justice of the common pleas, about which time he was knighted. He was not only esteemed a great man in his profession, but had likewise a good character for integrity and justice both at the bar and bench. He wrote, first, *An Abridgment*, containing an abstract of the year-books till the time of queen Mary. Secondly, *Certain Cases adjudged in the time of Henry VIII. Edward VI. and queen Mary, from the sixth of Henry VIII. to the fourth of queen Mary*. Thirdly, *Reading on the statute of limitations made 32d Henry VIII. c. 2*. Sir Robert died a judge 1558, and in his will remembered the church and poor of Putney, near London. There was another Robert Brooke, serjeant at law, and recorder of London, under whose name there is published a *Reading upon the statute of Magna Charta, chap. 16*. Athen. Oxon.

BROSSIER, (MARTHA) a very remarkable woman, who pretended to be possessed by the devil, and had like to have occasioned great disorders in France, towards the latter end of the sixteenth century. The French historians have given

given an account of her; and Thuanus has been very particular. Her father was a weaver at Romorantin; but, as Martha had the art of making a thousand distortions, he found it more convenient and profitable to ramble about with her, than to stay at home and mind his trade. Going from town to town therefore, and shewing his daughter Martha, as a woman possessed by the devil, and needing the exorcism of the church, a prodigious multitude of people resorted to him. The cheat was found out at Orleans; and for that reason, in the year 1598, all the priests of the diocese were forbid to proceed to exorcisms, on pain of excommunication. Nor was the bishop of Angers more easy to be imposed upon, but quickly detected the cheat: for, having invited Martha to dinner, he caused some holy water to be brought her instead of common water, and common water instead of holy water. Martha was caught: she was not at all affected when she drank the holy water, but made a great many distortions, when the common water was presented to her. Upon this the prelate called for the book of Exorcisms, and read the beginning of the *Æneid*. Martha was caught again: for, supposing those Latin verses of Virgil to be the beginning of the exorcism, she put herself into violent postures, as if she had been tormented by the devil. The bishop, convinced that she was an impostor, only reproved her father in private, and advised him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be supported by credulous and ill-affected people, and by those whom the edict of Nantz had lately exasperated against the king. He pitched upon St. Genevieve's church to act his farce in; and it succeeded mightily. The capuchins, who immediately took up the business, lost no time; but quickly exorcised the wicked spirit of Martha without any previous enquiry, though it is ordered by the church. The postures she made, while the exorcists performed their function, easily persuaded the common people that she was a real demoniac; and the thing was quickly noised all over the town. The bishop, willing to proceed orderly in the matter, appointed five of the most famous physicians in Paris to examine into it: who unanimously reported, "that the devil had no hand in the matter, but that there was a great deal of imposture, and some distemper in it."

Thuanus, as
above.

Two days after two of those physicians seemed to waver; and, before they answered the bishop, desired the three others might

might be sent for, and time granted them till the next day: On the 1st of April 1599, the thing was to be tried; when father Seraphin on the one side renewed his exorcisms, and Martha on the other her convulsions. She rolled her eyes, lolled out her tongue, quaked all over her body; and when the father came to these words, *Et homo factus est*, “and “was made man,” she fell down, and tossed herself about from the altar to the door of the chapel. Upon this, the exorcist cried out, That if any one persisted still in his incredulity, he needed only to fight that devil, and try to conquer him, if he durst venture his life. Marefcot, one of the five physicians, answered that he accepted the challenge; and immediately took Martha by the throat, and bid her stop. She obeyed, and alledged for an excuse, that the evil spirit had left her, which father Seraphin confirmed: but Marefcot insisted, that he had frighted the devil away. People remained divided in their opinions of this woman; and, though these and other notorious proofs of imposture were produced, yet many believed her to be an actual demoniac. At length, there being reason to fear that some answers might be suggested to her, which might raise a sedition under pretence of the edict granted to the protestants, Henry IV. was advised not to neglect the matter. He enjoined the parliament of Paris to use their authority; upon which the parliament ordered her to be confined. She was so for forty days; during which time they shewed her to the best physicians, who asserted, that there was nothing supernatural in her case. In the mean time the preachers gave themselves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that such proceedings were suggested by the hereticks. They were silenced however after much ado; and, on the 24th of May 1599, James Broffier was ordered to be carried with his daughter Martha to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal punishment. Notwithstanding that prohibition, the father and his daughter went, and under the sanction and protection of Alexander de la Rochefoucaud, abbot of St. Martins, into Auverne, and then to Avignon. The parliament of Paris summoned the abbot twice, and ordered at last that the revenues of his benefices should be seized for contempt of the court: nevertheless this crew proceeded in their journey, and went to Rome; thinking, says Thuanus, that Martha would act her part much better on that great stage, and find more credulous people in that place, which is the fountain of belief. The bishop of Clermont, brother

to the abbot, and afterwards a cardinal, was so much suspected of having suggested this foolish design to his brother, that he was likewise deprived of his ecclesiastical revenues. Henry IV. well informed of what was going forward, counter-terminated them at Rome; so that the pope, who was forewarned, did nothing contrary to the sentence given by the parliament of Paris against that pretended demoniac. Not long after the abbot fell sick, and died, it is said, of grief, for having undertaken so long a journey to make himself despised: and Martha and her father, being forsaken by every body, took sanctuary in the hospitals.

Thuanus,
and Mezeray, Abreg.
Chronol.
ad ann.
1599.

Mr. Bayle, after he had run over the principal circumstances of this affair, makes the following remarkable observation: "When I think, says he, that the wretched daughter of a weaver, carried from town to town like a bear, and at last engrossed by two or three monks, who pretended she was a demoniac, made Henry IV. the parliament of Paris, and all honest Frenchmen, very uneasy; when I think that such a creature gave occasion to fear that a large kingdom would fall again in to a combustion, which was but just quenched; when I think that, upon the news of her going to Rome, the agents of the French court were directed to omit nothing with the pope, in order to ward off that blow: I say, when I consider all these things, I cannot but pity the fate of sovereigns, and their unavoidable dependance upon the clergy. Whether they be devout or not, they will always be obliged to have a regard for them, and to fear them. They are a true Imperium in imperio. It is true, the kingdom of Jesus Christ is not of this world; he says so himself: but those who pretend to represent him are frequently masters of the kings of the earth, and will give or take away crowns;" as it is notorious that the pope and his agents have often done.

Bayle's
Diet.
Broffier,
Not. E.

BROUGHTON (HUGH) an English divine, who died in the year 1612, was very learned, and published a great number of books. He was so laborious, that, unless he was hindered by some particular business, he studied twelve, or fourteen, or sixteen hours a day. His "Commentaries on the Apocalypse and the prophet Daniel," are very poor; and if we may believe the Scaligerana, he is a very furious and abusive writer. He was extraordinarily attached to the discipline of the church of England, and rigorously condemned that of the presbyterians. The oration he addresses to
the

the inhabitants of Geneva shews it in a very lively manner. It was printed in Greek at Mentz, in the year 1601, under this title, when translated into English: "An Oration to the inhabitants of Geneva, concerning the signification of the expression of descending into Hell." He aimed particularly at Theodore Beza, whom he reproached elsewhere for continually altering, in every edition, his notes on the New Testament. He wrote him very rough letters, and communicated copies of them to the jesuit Serrarius, with full permission to publish them: for though he would have thought it sinful to have held any fellowship with Presbyterians, yet he was somewhat more moderate in regard to Roman catholics.

BROUNCKER, (WILLIAM) Viscount Brouncker, of Castle Lyons, in the kingdom of Ireland, was grandson of Sir Henry Brouncker, lord president of Munster in that kingdom, by Anne his wife, sister of Henry lord Morley; and was son of Sir William Brouncker, by Winifred, daughter of Daniel Leigh, esq; of Newenham, in Warwickshire; which Sir William had been commissary-general of the musters in the expedition against the Scots in 1639, and afterwards of the privy chamber to king Charles I. and vice-chamberlain to Charles prince of Wales, and was advanced to the rank of a viscount in Ireland, under the title of Viscount Brouncker of Castle Lyons, Sept. 12, 1645, but did not long enjoy that honour, dying at Wadham college in Oxford, about the middle of November following, and was interred on the 20th of the said month, in the cathedral of Christ church, in that university, where a monument is erected to him (A).

His eldest son, the subject of the present article, was born about the year 1620 (B), and having received an excellent education, discovered an early genius for mathematicks, in which he afterwards became very eminent. He was created doctor of physick at Oxford June 23, 1646 (C). In the years 1657 and 1658, he was engaged in a correspondence of letters on mathematical subjects with Dr. John Wallis, who published them in his *Commercium Epistolicum*, printed in 1658, at Oxford, in 4to. His own as well as his father's loyalty to the royal family having been constant and steady, he with others of the nobility and gentry, who had adhered to king Charles I. in and about London, signed the remarkable declaration published in April 1660 (D).

(A) Wood's *Fasti, Oxoniens.* V.

(C) *Id.* col. 56.

II. col. 25.

(D) Kennet's *Regist. and Chron.*

(B) Wood says, he was about 25 years old at his father's death, p. 120, 121.

After the restoration, he was made chancellor to the queen consort, and one of the commissioners of the navy. He was one of those great men who first formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the first president of it, which office he held with great advantage to the society, and honour to himself, till the anniversary election, November 30, 1677. Besides the offices mentioned already he was master of St. Katherine's near the Tower of London, his right to which post, after a long contest between him and Sir Robert Atkyns, one of the judges (E), was determined in his favour, in November 1681. He died at his house in St. James's street, Westminster, April 5, 1684, at the age of sixty-four, and was interred on the 14th of that month, in the middle of the choir of the church of St. Katherine's, and was succeeded in his honour by his younger brother Harry, who died in January 1687 (F).

He published some papers in the Philosophical Transactions, of which the chief is his Series for the quadrature of the Hyperbola, which was the first series of the kind upon that subject.

(E) See an elogium of this judge upon a monument erected to several of the family in Westminster-abbey. (F) Irish Peerage under his article; and Birch's Hist. of the R. S. Vol. IV. p. 338.

BROUWER (ADRIAEN) an eminent painter, was born in the city of Haerlem, in the year 1608; and, besides his great obligations to nature, was very much beholden to Frans Hals, who took him from begging in the streets, and instructed him in the rudiments of painting. To make him amends for his kindness, Brouwer, when he found himself sufficiently qualified to get a livelihood, ran away from his master into France, and after a short stay there returned, and settled at Antwerp. Humour was his proper sphere; and it was in little pieces, that he used to represent his pot companions drinking, smoking tobacco, gaming, fighting, &c. He did this with a pencil so tender and free, so much of nature in his expression, such excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that subject. He was extremely facetious and pleasant over his cups, scorned to work as long as he had any money in his pocket, declared for a short life and a merry one; and resolving to ride post to his grave by the help of wine and brandy, he got to his journey's end in the year 1638, only thirty years old. He died so very poor, that contributions were

were raised to lay him privately in the ground ; from whence he was soon after taken up, and, as it is commonly said, very handsomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (**ROBERT**) a famous schismatick, from whom the sect of the Brownists derived its name, was son of Anthony Brown, of Tolthorpe in Rutlandshire, Esq; studied divinity at Cambridge, and was afterwards a schoolmaster in Southwark. Brown fell at first into Cartwright's opinions ; but, resolving to refine upon them, he began about the year 1580, to inveigh openly against the discipline and ceremonies of the church of England, as antichristian and superstitious. He made his first essay upon the Dutch congregation at Norwich, many of whom were inclined to anabaptism, and having raised himself a character for zeal and sanctity, his own countrymen began to follow him ; upon which he called in the assistance of one Richard Harrison, a country schoolmaster. Brown, and this man, soon worked up their audience to separate entirely from the church of England, and to form a society among themselves. Brown was convened before Dr. Freake, bishop of Norwich, and other ecclesiastical commissioners ; and having not only maintained his schism, but also misbehaved to the court, was committed to the custody of the sheriff of Norwich ; but the lord treasurer Burleigh, to whom he was nearly related, foreseeing, that this treatment would rather serve to propagate, than stifle, his erroneous notions, wrote a letter to the bishop of Norwich, which procured his enlargement. After this, his lordship recommended his relation to archbishop Whitgift for his instruction and counsel ; but Brown, who looked upon himself as inspired by the spirit of God, and judged the archbishop's counsels to be superfluous and his practice antichristian, soon left London, and settled at Middleburgh in Zealand, where he and his followers obtained leave of the states, to form a church according to their own model. They equally condemned episcopacy and presbytery as to the jurisdiction of consistories, classes, and synods ; and would not join with any other reformed church, because they were not sufficiently assured of the sanctity and probity of its members, holding it an impiety to communicate with sinners. Their form of church-government was democratical. Such as desired to be members of a church made a confession of their faith, and signed a covenant obliging themselves to walk together in the order of the gospel. The whole power of admitting and

excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands of some of the brethren. They did not allow the priesthood to any distinct order, or to give any indelible character; but as the vote of the brotherhood made a man a minister, and gave authority to preach the word and administer the sacraments amongst them; so the same power could discharge him from his office, and reduce him to a meer layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, so the power of their officers was prescribed within the same limits. The minister or pastor of a church could not administer the sacrament to, nor baptize the children of any but those of his own society. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines that had been preached.

Brown appears to have been in England in 1585, for in that year he was cited to appear before archbishop Whitgift, to answer to certain tenets contained in a book by him published; and being brought by this prelate's reasoning to a tolerable compliance with the church of England, the lord treasurer Burghley sent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be easily eradicated, he soon relapsed into his former opinions, and his good old father resolving to own him for his son no longer than his son owned the church of England for his mother, discharged him his family. After wandering up and down for some time, and enduring great hardships, Brown at length went to live at Northampton; but whilst he was industriously labouring to promote his sect, Lindfell, bishop of Peterborough, sent him a citation to come before him, which Brown not obeying he was excommunicated for his contempt. The solemnity of this censure affected him so deeply, that he made his submission, and receiving absolution was admitted into the communion of the church about the year 1590, and soon after preferred to a rectory in Northamptonshire. Fuller is of opinion, that Brown never formally recanted his opinion, with regard to the main points of his doctrine; but that his promise of a general compliance with the church of

Collier's Ecclesiastical Hist. Vol. II, p. 382.

England, improved by the countenance of his patron and kinsman, the earl of Exeter, prevailed upon the archbishop, and procured this extraordinary favour for him. He adds, that Brown allowed a salary for one to discharge his cure, and though he opposed his parishioners in judgment, yet agreed in taking their tythes. Brown was a man of good parts and some learning, but was of a nature imperious and uncontrollable, so far from the sabbatarian strictness, afterwards espoused by some of his followers, that he rather seemed a libertine therein. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other scenes of his life were stormy and turbulent, so was his end; for the constable of his parish, requiring somewhat roughly the payment of certain rates, his passion moved him to blows, of which the constable complained to justice St. John, who was inclined rather to pity than punish him; but Brown behaved with so much insolence, that he was sent to Northampton-gaol, on a feather bed in a cart, being very infirm, and aged above eighty years; where he soon after sickened and died, anno 1630, after boasting that he had been committed to thirty-two prisons, in some of which he could not see his hand at noon day.

The chief of Brown's works is a small thin quarto, printed at Middleburgh in 1582, containing three pieces. The title of the first is, A treatise of reformation without tarrying for any, and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them. By me, Robert Brown. The second piece is, A treatise upon the 23d chapter of St. Matthew, both for an order of studying and handling the scriptures, and also for avoiding the popish disorders, and ungodly communion of all false christians, and especially of wicked preachers and hirelings. The title of the third piece is, A book which sheweth the life and manners of all true christians, and how unlike they are unto Turks and papists, and heathen folk. Also the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their several definitions and divisions.

BROWNE (GEORGE) archbishop of Dublin, and the first prelate who embraced the reformation in Ireland, was originally an Austin friar of London, and received his academical education in the house of his order, near Halywell in Oxford. He afterwards became provincial of the Austin monks

monks in England, and having taken the degree of doctor in divinity in some foreign university, was admitted to the same degree at Oxford, in 1534, and also at Cambridge. After reading some of Luther's writings, he began to inculcate into the people, that they ought to make their applications solely to Christ, and not to the virgin Mary, or the saints. This recommended him to king Henry the VIIIth, who promoted him in March 1534-5 to the archbishoprick of Dublin; and a few months after his arrival in Ireland, Henry signified to him by the lord privy-seal, that, having renounced the papal supremacy in England, it was his pleasure, that his subjects of Ireland should obey his commands in that respect as in England; and nominated him one of the commissioners for the execution thereof. The difficulties attending this commission appear from the following letter which the archbishop sent to lord Cromwell, dated Nov. 28th, 1535.

‘ My most honoured lord,

‘ Your humble servant receiving your mandate, as one of his highness's commissioners, has endeavoured, almost to the danger and hazard of this temporal life, to procure the nobility and gentry of this nation to due obedience, in owning of his highness their supreme head, as well spiritual as temporal, and do find much oppugning therein, especially by my brother of Armagh, who has been the main oppugner, and so has withdrawn most of his suffragans and clergy within his see and jurisdiction. He made a speech to them, laying a curse on the people whosoever should own his highness's supremacy; saying, that isle, as it is in their Irish chronicles, *Insula sacra*, belongs to none but to the bishop of Rome, and that it was the bishop of Rome's predecessors gave it to the king's ancestors. There be two messengers by the priests of Armagh, and by that archbishop, now lately sent to the bishop of Rome. Your lordship may inform his highness, that it is convenient to call a parliament in this nation to pass the supremacy by act; for they do not much matter his highness's commission which your lordship sent us over. This island has been for a long time held in ignorance by the Romish orders; and as for their secular orders, they be in a manner as ignorant as the people, being not able to say mass, or pronounce the words, they not knowing what they themselves say in the Roman tongue: The common people of this isle are more zealous in their blindness, than the saints and martyrs were in the

‘ truth at the beginning of the gospel. I send to you, my
 ‘ very good lord, these things, that your lordship, and his
 ‘ highness, may consult what is to be done. It is feared
 ‘ O-Neal will be ordered by the bishop of Rome to oppose
 ‘ your lordship’s order from the king’s highness; for the na-
 ‘ tives are much in numbers within his power. I do pray
 ‘ the Lord Christ to defend you from your enemies.’

In the parliament which met at Dublin, May 1, 1536, when the bill for establishing the king’s supremacy over the church of Ireland was depending, our prelate made the following speech : ‘ My lords and gentry of this his majesty’s
 ‘ realm of Ireland, behold your obedience to your king is the
 ‘ observing of your God and Saviour Christ; for he, that
 ‘ high-priest of our souls, paid tribute to Cæsar (though no
 ‘ christian.) Greater honour then surely is due to your
 ‘ prince, his highness the king, and a christian one. Rome,
 ‘ and her bishops, in the fathers days, acknowledged empe-
 ‘ rors, kings, and princes to be supream over their domini-
 ‘ ons, nay, Christ’s own vicars. And it is as much to the
 ‘ bishop of Rome’s shame, to deny what their precedent bi-
 ‘ shops owned. Therefore his highness claims but what he
 ‘ can justify the bishop Eleutherius gave to St. Lucius, the
 ‘ first christian king of the Britains; so that I shall, with-
 ‘ out scruple, vote his highness king Henry my supreme,
 ‘ over ecclesiastick matters as well as temporal, and head
 ‘ thereof, even of both isles England and Ireland, and that
 ‘ without guilt of conscience, or sin to God, and he who
 ‘ will not pass this act as I do, is no true subject to his high-
 ‘ ness.’ This speech had such an effect, that the act passed, though with great difficulty, and the execution of it met with many obstacles, of which the archbishop gave the lord Cromwell the following account.

‘ Right honourable and my singular good lord,

‘ I acknowledge my bounden duty to your lordship’s good-
 ‘ will to me, next to my Saviour Christ’s, for the place I now
 ‘ possess; I pray God give me his grace to execute the same
 ‘ to his glory, and his highness’s honour, with your lordship’s
 ‘ instructions. The people of this nation be zealous, yet
 ‘ blind and unknowing; most of the clergy, as your lord-
 ‘ ship has had from me before, being ignorant, and not able
 ‘ to speak right words in the mass or liturgy, as being not
 ‘ skilful in the Latin grammar; so that a bird may be taught
 ‘ to speak with as much sense, as several of them do in this
 ‘ country. Their sorts, though not scholars, yet are crafty

to cozen the poor common people, and to dissuade them from following his highness's orders: George, my brother of Armagh, doth underhand occasion quarrels, and is not active to execute his highness's orders in his diocese. I have observed your lordship's letter of commission, and do find several of my pupils leave me for so-doing. I will not put others in their livings till I know your lordship's pleasure; for it is meet I acquaint you first, the Romish relics and images of both my cathedrals in Dublin, of the Holy Trinity and of St. Patricks, took off the common people from the true worship, but the prior and the dean find them so sweet for their gain, that they heed not my words: therefore send in your lordship's next to me an order more full, and a chide to them and their canons, that they might be removed. Let the order be, that the chief governors may assist me in it. The prior and dean have written to Rome, to be encouraged; and if it be not hindered before they have a mandate from the bishop of Rome, the people will be bold, and then tug long before his highness can submit them to his grace's orders. The country folk here much hate your lordship, and despitefully call you in their Irish tongue, the blacksmith's son. The duke of Norfolk is by Armagh and that clergy, desired to assist them, not to suffer his highness to alter church rules here in Ireland. As a friend, I desire your lordship to look to your noble person; for Rome hath a great kindness for that duke (for so it is talked here) and will reward him and his children. Rome has great favours for this nation, purposely to oppose his highness; and so having got, since the act passed, great indulgences for rebellion, therefore my hope is lost, yet my zeal is to do according to your lordship's orders. God keep your lordship from your enemies here and in England.' Dublin the third Kalends April 1538.

When the monasteries in England and Ireland began to be suppressed, archbishop Browne removed all superstitious reliques and images out of the two cathedrals of St. Patrick's and the Holy Trinity, in Dublin, and out of the other churches in his diocese; placing in their room, the Creed, the Lord's prayer, and the Ten Commandments in gold letters. In 1541, the king converted the priory of the Holy Trinity, into a cathedral church, consisting of a dean and chapter, and our archbishop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it has taken the name of Christ-church. Sir Anthony St. Leger, governor of Ireland, having, by command,

notified to all the clergy of that kingdom the order of king Edward VI. that they should use in all their churches, the liturgy he had caused to be compiled, and published in English, and the bible in the vulgar tongue, it was warmly opposed by the popish party, but readily received by archbishop Browne. Upon Easter-day following, the liturgy was accordingly read, for the first time, in Christ-church Dublin, in presence of the mayor and bayliffs of that city, and the lord-deputy St. Leger; on which occasion, the archbishop preached a sermon against keeping the scriptures in the Latin tongue, and the worship of images, which is printed at the end of the archbishop's life. Dowdal, primate of Armagh, being on account of his violent opposition to the king's order, deprived of the title of primate of all Ireland; it was in October 1551, conferred on archbishop Browne, who did not long enjoy it, being deprived, both of that dignity, and his archbishoprick, in 1554, the first of queen Mary I. under pretence of his being married; but, in truth, on account of his zeal in promoting the reformation. He died about the year 1556.

Life, prefixed to the Antiquities of Norwich.

BROWNE (Sir THOMAS) an eminent physician and celebrated writer, was the son of Mr. Thomas Browne, a merchant, descended from an ancient family at Upton in Cheshire, and born in the parish of St. Michael, Cheapside, on the 19th of October 1605. His father died whilst he was very young, leaving him a fortune of 600*l*. His mother, who inherited a third of her husband's fortune, married Sir Thomas Dutton, who held a post under the government in Ireland; and her son, being thus deprived of both his parents, was left to the rapacity of his guardian, by which he was a considerable sufferer. He was placed for his education at Winchester-school, and entered as a gentleman commoner of Broadgate-hall, since styled Pembroke college. He was admitted to the degree of bachelor of arts, Jan. 31, 1626-7; and having afterwards taken that of master, he turned his studies to physic, and practised it for some time in Oxfordshire. He quitted his settlement in the country to accompany his father in law to Ireland: which country offering, at that time, very little worthy of the observation of a man of letters, he passed into France and Italy; and after making some stay at Montpellier and Padua, at that time the celebrated schools of medicine, in his return home through Holland, he was created doctor of physic at Leyden. It is supposed that he arrived in London about the year 1634, and that the next year

Wood A. O. Vol. I. c. 13.

year he wrote his celebrated piece, called *Religio Medici*, (A) the religion of a physician.

In 1636 he settled at Norwich, by the persuasion of Dr. Lushington, his tutor, who was rector of Barnham West-

(A) "The *Religio Medici* was no sooner published, says the author of his life, than it excited the attention of the publick, by the novelty of; paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse illusions; the subtlety of disquisition, and the strength of language. What is much read, will be much criticised. The earl of Dorset recommended this book to the perusal of sir Kenelm Digby, who return'd his judgment upon it, not in a letter but a book; in which, though mingled with some positions, fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it. Of these animadversions, when they were not yet all printed, either officiousness or malice informed Dr. Browne; who wrote to Sir Kenelm with much softness and ceremony, declaring the unworthiness of his work to engage such notice, the intended privacy of the composition, and the corruptions of the impression; and received an answer equally gentle and respectful, containing high commendations of the piece, pompous professions of reverence, meek acknowledgments of inability, and anxious apologies for the hastiness of his remarks. The reciprocal civility of authors is one of the most ridible scenes in the farce of life. Who would not have thought, that these two luminaries of their age had ceased to endeavour to grow bright by the obscuration of each other: yet the animadversions thus weak, thus precipitate, upon a book thus injured in the transcription, quickly passed the press; and *Religio Medici* was more accurately published, with an admonition prefixed, to those who

have or shall peruse the observations upon a former corrupt copy; in which there is a severe censure, not upon Digby, who was to be used with ceremony, but upon the observer who had usurped his name: nor was this invective written by Dr. Browne, who was supposed to be satisfied with his opponent's apology; but by some officious friend zealous for his honour, without his consent.

The success of this performance was such, as might naturally encourage the author to new undertakings. A gentleman of Cambridge, whose name was Merryweather, turned it not inelegantly into Latin; and from his version it was again translated into Italian, German, Dutch, and French; and at Strasburg the Latin translation was published with large notes, by Lenuus Nicolous Moltfarius. Of the English annotations, which in all the editions from 1644, accompany the book, the author is unknown. Of Merryweather, to whose zeal Browne was so much indebted for the sudden extension of his renown, I know nothing, but that he published a small treatise for the instructions of young persons in the attainment of the Latin stile. He printed his translation in Holland with some difficulty. The first printer to whom he offered it, carried it to Salmasius, who laid it by (says he) in state for three months, and then discouraged its publication: It was afterwards rejected by two other printers, and at last was received by Hackius. The peculiarities of this book raised the author, as is usual, many admirers and many enemies; but we know not of more than one professed answer, written under the title of *Medicus Medicatus*, by Alexander Ross, which was universally neglected by the world." *Life of Sir Thomas Browne*, by S. Johnson, M. A.

Wood's
F. O. I.
2-3.
Whitefoot.

gate in the neighbourhood; and in 1637, he was incorporated doctor of physic at Oxford. In 1641, he married Mrs. Dorothy Milcham, of a good family in Norfolk; "a lady of such admirable symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism" (B). Five years after he sent abroad his *Treatise on Vulgar Errors* (c).

Wood

(B) This marriage could not but draw the raillery of contemporary wits upon a man, who had just been wishing in his new book, that we might procreate, like trees, without conjunction; and had lately declared, that the whole world was made for men, but only the twelfth part of men for women; and, that man is the whole world, but women only the rib or crooked part of men. Whether the lady had been yet informed of these contemptuous positions, or whether she was pleased with the conquest of so formidable a rebel, and considered it as a double triumph to attract so much merit, and overcome so powerful prejudices; or whether, like most others, she married upon mingled motives, between convenience and inclination; she had, however, no reason to repent; for she lived happily with him one and forty years; and bore him ten children, of whom one son and three daughters outlived their parents: she survived him two years, and passed her widowhood in plenty, if not in opulence. Johnson.

(c) This work, as it arose not from fancy and invention, but from observation and books, and contained not a single discourse of one continued tenor, of which the latter part rose from the former, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed and long pursued, to which his remarks had been continually referred, and which arose gradually to its present bulk by the daily aggregation of new particles of know-

ledge. It is indeed to be wished that he had longer delayed the publication, and added what the remaining part of his life might have furnished: the thirty-six years which he spent afterwards in study and experience, would, doubtless, have made large additions to an enquiry into vulgar errors. He published in 1673, the sixth edition, with some improvements; but I think rather with explanations of what he had already written, than any new heads of disquisition. But with the work, such as the author, whether hindered from continuing it by eagerness of praise, or weariness of labour, thought fit to give, we must be content; and remember, that in all sublunary things, there is something to be wished, which we must wish in vain.

This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into Dutch and German, and not many years ago into French. It might now be proper, had not the favour with which it was at first received filled the kingdom with copies, to reprint it with notes partly supplemental, and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed, not by idleness or negligence, but for want of Boyle's and Newton's philosophy.

The reputation of Browne encouraged some low writer to publish, under his name, a book called, *Nature's cabinet unlocked*; translated, according to Wood, from the *physicks of Magirus*; of which Browne took

care

Wood informs us, that his practice as a physician was very extensive, and that many patients resorted to him. In 1655 he was chosen honorary fellow of the college of physicians as a man virtute et literis ornatissimus,—eminently embellished with literature and virtue.”

In 1658, the discovery of some antient urns in Norfolk gave him occasion to write *Hydriotaphia, Urn-burial*; or, a discourse of sepulchral urns, (D) together with the garden of Cyrus, or the quincunxial lozenge, or network plantation of the antients, artificially, naturally, mystically considered.

In 1671, he received at Norwich the honour of knight-Antiq. of
Norwich. hood from Charles II. Thus he lived in high reputation till in his seventy sixth year he was seized with a cholick, which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, Oct. 19, 1682. He lies buried in the church of St. Peter Mancroft, in Norwich.

care to clear himself, by modestly advertizing, that if any man had been benefited by it, he was not so ambitious as to challenge the honour thereof, as having no hand in that work.

(D) He treats with his usual learning on the funeral rites of the ancient nations; exhibits their various treatment of the dead; and examines the substances found in his Norfolkian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is scarcely to be imagined, how many particulars he has amassed together, in a treatise which seems to have been occasionally written; and for which, therefore, no materials could have been previously collected. Johnson.

Dr. Browne left several tracts in his closet, which Whitefoot says, he designed for the press. Of these, two collections have been published, one by Dr. Tonnison, the other in 1732, by a nameless editor.

‘It is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity; of which he will not easily be deprived, while learning shall have any reverence among men: for there is no science, in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success.’ Johnson.

BROWNE (EDWARD) an eminent physician, son of the preceding, was born about the year 1642. He was instructed in grammar learning at the school of Norwich, and in 1665, took the degree of bachelor of physic at Cambridge. Removing afterwards to Merton-college, Oxford, he was admitted there to the same degree in 1666, and the next year was created doctor. In 1668, he visited part of Germany, (A) Wood, F.
O. II. 166.
and

(A) Upon his return to England he published a relation of some part of his travels; and, after his second tour, added another volume; printed in 1677, 4to. See Phil. Transf. No. 58. p. 1159. No. 130, p. 767. In 1685,

and in the year following, made a wider excursion into Austria, Hungary, and Theffaly, where the Turkish sultan then kept his court at Lariffa. He afterwards passed through Italy. Upon his return he practised physic in London; was made physician first to Charles II. (B) and afterwards in 1682, to St. Bartholomew's hospital. About the same time he joined his name, to those of many other eminent men, in a Translation of Plutarch's lives (C). He was first censor, then elect, and treasurer of the college of physicians; of which in 1705, he was chosen president, and held this office till his death, which happened on the 27th of August 1708, in the 66th year of his age, after a very short illness, at his seat at Northfleet, near Greenhithe in Kent. He was acquainted with Hebrew, he was a critic in Greek, and no man of his age wrote better Latin. High-Dutch, Italian, French, &c. he spoke and wrote with as much ease as his mother tongue. Physic was his business, and to the promotion thereof all his other acquisitions were referred. Botany, pharmacy, and chemistry, he knew and practised. King Charles said of him, that 'he was as learned as any of the college, and as well bred as any at court.'

1685, he published a new edition of both volumes with many corrections and improvements.

'His skill in natural history made him particularly attentive to mines and metallurgy. The account of the countries through which he had passed, I have heard commended by a learned traveller, who has visited many places after him, as written with scrupulous and exact veracity, such as is scarcely to be found in any other book of the same kind.' Life of Sir Thomas Browne, p. 38.

(B) Upon the duke of York's accession to the crown he was left out of the number of his physicians; but this did not diminish his practice.

(C) The lives of Themistocles and

Sertorius are his.

(D) Of several children whom he had by his lady, who died before him, only a son and a daughter survived their father. The former, Dr. Thomas Browne, was, at the time of his father's decease, fellow of the Royal Society, and of the College of Physicians; and died in July 1710, without issue. The latter married Owen Briggstock, of Loshenny in Caermarthenshire, Esq; Dr. Edward Browne left his estate of Northfleet, of the value of 240 l. a year, in case of failure of issue, by his son and daughter, to be equally divided between the College of Physicians and St. Bartholomew's Hospital. History of Europe for 1708, p. 411.

BROWN (THOMAS) of facetious memory, as Mr. Addison says of him, was the son of a considerable farmer in Shropshire, and educated at Newport school in that county; from whence he was removed to Christ-church-college in Oxford, where he soon distinguished himself by his uncommon attainments in literature. He had great parts and quick-

ness

ness of apprehension, nor does it appear that he was wanting in application; for we are told, that he was very well skilled in the Latin, Greek, French, Italian, and Spanish languages, even before he was sent to Oxford. The irregularities of his life did not suffer him however to continue long at the university; but he was soon obliged to quit that place, when, instead of returning home to his father, he formed a scheme of going to London, in hopes of making his fortune some way or other there. This scheme did not answer. He was very soon in danger of starving; upon which he made an interest to be schoolmaster of Kingston upon Thames, in which pursuit he succeeded. But this was a profession very unsuitable to a man of Mr. Brown's turn, and a situation that must needs have been extremely disagreeable to him; and therefore we cannot wonder, that he soon quitted his school, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his necessities, he had recourse to that last refuge of half starved wits, scribbling for bread. He published a great variety of pieces, under the names of Dialogues, Letters, Poems, &c. in all which he discovered no small erudition, and a vast and exuberant vein of humour: for he was in his writings, as in his conversation, always lively and facetious. In the mean time Brown made no other advantage of these productions, than what he derived from the Booksellers; for though they raised his reputation, and made his company exceedingly sought after, yet as he has justly been observed to have possessed less of the spirit of a gentleman than wits usually do, and more of the scholar, so he was not apt to chuse his acquaintance by interest, but was more solicitous to be recommended to the ingenious who might admire, than to the great who might relieve him. An anonymous author, who has given the world some account of Mr. Brown, says, that though a good-natured man, he had one pernicious quality, which was, rather to lose his friend than his joke. He had a particular genius for satyr, and dealt it out liberally whenever he could find occasion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Westminster-abbey; and of many others against the clergy and quality. He used to treat religion very lightly, and would often say, that he understood the world better, than to have the imputation of Righteousness laid to his charge. Nevertheless, upon the approach of death, it is said, that his heart misgave him, as if all was not right within, and he began to express sentiments of remorse for his past life; the common end of all those, who

who scoff at Religion, because it is the fashion, or because they would seem wiser and more sharp-sighted than their neighbours, rather than because they know it to be groundless and an imposture. Such men are generally mere Thrasos in philosophy; and however they may bully and defy the devil at coffee-houses and public places, are all the while secretly afraid of him, and dare scarcely venture themselves alone, for fear he should surprize them with his cloven feet.

Lives of the
poets.

Towards the latter end of Tom Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorset, who invited him to dinner on a Christmas day, with Mr. Dryden, and some other gentlemen, celebrated for ingenuity, (as his lordship's custom was) when Mr. Brown, to his agreeable surprize, found a Bank note of 50 l. under his plate; and Mr. Dryden at the same time was presented with another of 100 l. Mr. Brown died in the year 1704, and was interred in the cloyster of Westminster-abbey, near the remains of Mrs. Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, consisting of Dialogues, Essays, Declamations, Satyrs, Letters from the dead to the living, Translations, Amusements, &c. in four vols. Much humour, and not a little learning are, as we have already observed, scattered every where throughout them; but those, who think they want delicacy, have certainly abundant reason on their side.

BROWNRIG or **BROUNRIG** (**RALPH**) bishop of Exeter, was son of a merchant at Ipswich in Suffolk, and born in the year 1592. At the age of fourteen, he was sent to Pembroke hall in Cambridge; of which he successively became scholar, and fellow. He was appointed Prevaricator, when king James I. visited the university. He was first collated by Dr. Felton, bishop of Ely, to the rectory of Barley in Herefordshire, and in 1621, to a prebend in the cathedral of Ely. He took the degree of doctor in divinity at Oxford in 1628; and the following year was collated to the prebend of Tachbrook, in the cathedral of Litchfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewise master of Catherine-hall in Cambridge, and in the years 1637, 1638, 1643, and 1644, discharged the office of vice-chancellor. In 1641, he was presented to the eleventh stall, or prebend in the church of Durham, by Dr. Morton, bishop of that see, and the same year was nominated to succeed Dr. Hall, translated to the bishoprick of Norwich, in the see of Exeter, to the liking of all good men, says Wood.

Upon

Upon the breaking out of the civil war which followed close upon his last promotion, his relation Mr. John Pym, and others of the presbyterian stamp, by whom he had formerly been much esteemed, forsook him, and suffered him to be deprived of the revenues of his see; and about the year 1645, the parliament party, taking offence at some passages in a sermon, preached by him before the university, on the king's inauguration, removed him from the mastership of Catherine-hall. After this he spent several years at the house of Thomas Rich, of Sunning, esq; in Berkshire, and at London, at Highgate, and St. Edmundsbury. It is said, he had the courage to advise Oliver Cromwell to restore king Charles II. to his just rights. About a year before his decease, he was chosen preacher at the Temple in London. A violent fit of the stone, his old distemper, attended with the dropsy, and the infirmities of age put an end to his life, on the 7th of December 1695. He was once married but never had a child. Dr. Gauden. who had known him above thirty years, declares, that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone (A).

(A) Forty of his sermons, being such as had been perused and approved of by Dr. Gauden, were published at London in 1662, fol. by William Martyn, M. A. preacher at the Rolls. These were reprinted with the addition of twenty-five more in

1674, fol. in three volumes. The preface to the first volume is a letter from bishop Gauden to the publisher, dated June 12, 1661. wherein he gives both the author and the sermons a very great character.

BRUIN (JOHN de) professor of natural philosophy and mathematicks at Utrecht, was born at Gorcum upon the 25th of August 1620. He went through a course of philosophy at Leyden, under the professor Harboord; and then pursued his studies at Boisleduc, where he was very much esteemed by Samuel des Marets, who taught philosophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematicks, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made professor at Utrecht; and because the professors had agreed among themselves, that every one might teach at home such a part of philosophy as he might think fit, De Bruin, not contented with teaching what his publick professorship required, made also dissections, and explained Grotius's book de Jure Belli et Pacis. He had uncommon skill in dissecting animals, and was a great lover of experiments. He made

made also observations in astronomy. He published *Dissertations De vi Altrice, De corporum gravitate & levitate, De cognitione Dei naturali, De lucis causa & origine, &c.* He had a dispute with Isaac Vossius, to whom he wrote a letter printed at Amsterdam 1663; wherein he cites Vossius's book *De natura & proprietate lucis*, and strenuously maintains the hypothesis of Descartes. He wrote also an apology for the Cartesian philosophy against a divine, named Vogelsang. In the year 1655, he married the daughter of a merchant of Utrecht, sister to the wife of Daniel Elzevir, the famous bookseller of Amsterdam; by whom he had two children, who lived but a few days. He died upon the 21st of October 1675, after he had been professor twenty-three years: and his funeral oration was pronounced four days after by M. Grævius.

BRUN (ANTONY le) an ambassador of Spain, famous for his skill in negotiating, was of an ancient and noble family, and born at Dole in the year 1600. He was attorney-general in the parliament of Dole; during which time he was concerned in all the state negotiations, which concerned the provinces. He was sent afterwards by Philip IV. to the diet of Ratisbon, and from thence to the court of the emperor Ferdinand III. He was one of the plenipotentiaries of his catholic majesty, at the conferences of Munster held in 1643; where, though all the other plenipotentiaries took place of him, yet, it is said, that he far exceeded them all in capacity. The king of Spain was particularly beholden to him for the peace, which the Dutch made at Munster, exclusively of France; and the intriguing turn, which he shewed upon this occasion, made him dreaded ever after by the French ambassadors. He was a man of letters, as well as of politics; and therefore employed his pen, as well as his tongue in the service of his master. Thus, during the conferences at Munster, he published several pieces, wherein he abused France. These pieces were written in a pleasant style, and with a great deal of sprightliness; but, as some say, were too comical, too burlesque, too much in the spirit of satire. Methinks, these words of Balsac convey a great idea of le Brun. "I refer it to the French and Burgundians; to le Brun, the Demosthenes of Dole, and to Le Maistre, the Cicero of Paris." He died at the Hague, during his embassy, in the year 1654; leaving a family behind him.

Balzac,
Disc. 2.

BRUN (**CHARLES** le) was descended of a family of distinction in Scotland, and born in the year 1619. His father was a statuary by profession. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle so well, that it still passes for a fine piece. His father being employed in the gardens at Sequier, and having brought his son along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly surpris'd at young Le Brun's amazing proficiency. He was afterwards sent to Fontainebleau to take copies of some of Raphael's pieces. The chancellor sent him next to Italy, and supported him there for six years. Le Brun, in his return, met with the celebrated Poussin, by whose conversation he greatly improved himself in his art, and contracted a friendship with him which lasted as long as their lives. Cardinal Mazarine, a good judge of painting, took great notice of Le Brun, and often sat by him while he was at work. A painting of St. Stephen which he finished in 1651, rais'd his reputation to the highest pitch. Soon after this, the king, upon the representation of Mr. Colbert, made him his first painter, and conferred on him the order of St. Michael. His majesty employed two hours every day to see him at work whilst he was painting the family of Darius at Fontainebleau. About the year 1662, he began his five large pieces of the history of Alexander the Great, in which he is said to have set the actions of that famous conqueror in a more glorious light, than Quintus Curtius hath done in his history. He procur'd several advantages for the royal academy of painting and sculpture at Paris, and form'd the plan of another for the students of his own nation at Rome. There was scarce any thing done for the advancement of the fine arts in which he was not consult'd. It was through the interest of M. Colbert that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handsome house with a genteel salary assigned to him. He was also made director and chancellor of the royal academy, and shew'd the greatest zeal to encourage the fine arts in France. He was endowed with a vast inventive genius, which extended itself to arts of every kind. He was well acquainted with the history and manners of all nations. Besides his extraordinary talents, his behaviour was so genteel, and his address so pleasing, that he attract'd the regard and affection of the whole court of France, where, by the places and pensions conferr'd on him by the king's liberality, he

made a very considerable figure, his yearly income being upwards of 50,000 livres, a sum very considerable in those days, and more than sufficient to have put him far above the thoughts of an action so dishonourable, as that whereof he is accused. It is reported, that having taken out of the king's magazine Giulio Romano's painting of the Circumcision, he got one Herault to present it to the prince, who purchased it at the rate of 20,000 livres. M. de Louvois, having got information of this by means of M. Mignart, le Brun's adversary and rival, laid the affair before the king, who forbid le Brun the court. It is added, that being also severely reprimanded by the prime minister, he fell sick upon it, and died at his house in the Gobelins at the age of 61, in 1690, leaving a wife, but no children. He was author of a curious treatise, *Of Physiognomy*, and of another, *Of the characters of the passions*.

The paintings which gained him greatest reputation, were, besides what we have already mentioned, those which he finished at Fontainebleau, the great stair-case at Versailles, but especially the grand gallery there, which was the last of his works, and is said to have taken him up fourteen years. A more particular account of these, or a general character of his other performances, would take up too much room here. Those who want further satisfaction on this subject, may consult the writings of his countrymen, who have been very lavish in his praises, and very full in their accounts of his works.

BRUNO (JORDANO) was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in question some of the tenets of the Romish church, which occasioned his retiring to Geneva. After two years stay here he expressed his dislike to Calvinism in such a manner that he was expelled the city. He went first to Lyons, afterwards to Toulouse, and then to Paris, where he was made professor extraordinary, because the ordinary professors were obliged to assist at mass. From Paris he came to London, and continued two years in the house of Monsieur Castelnau, the French ambassador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were Sir Philip Sidney and Sir Foulkes Greville. At Sir Philip's request he composed his *Spaccio della bestia trionfante* (A), which was printed in 8vo. in 1584, and dedicated

(A) Nothing has more surprized the learned in England, than the price which a small book, intitled, *Spaccio della bestia trionfante*, bore in a late

cated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was professor for the space of two years more. He next went to Prague, and printed in that city some tracts, in which he openly discovered his atheistical principles. After visiting some other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquisition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promised to retract them. At the expiration of that term he still maintained his errors, and obtained a further respite for forty days. At last it appearing that he imposed upon the pope in order to prolong his life, sentence was finally passed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpose. He underwent his punishment on the seventeenth, by being burnt at a stake. Though he denied the being of a God, he believed the effects of magic and sorcery. Several passages in his works, show, that he was not one of those atheists, if any such there are, who lead a good moral life.

late auction. This book was sold for thirty pounds. As it was written by one Jordanus Brunus, a professed atheist, with a design to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there must be something in it very formidable. I must confess, that happening to get a sight of one of them myself, I could not forbear perusing it, with this apprehension; but found there was so very little danger in it, that I shall venture to give my readers a fair account of the whole plan upon which this wonderful treatise is built. The author pretends that Jupiter once upon a time resolved on a reformation of the constellations; for which purpose having summoned the stars together, he complains to them of the great decay of the worship of the Gods, which he thought so much the

harder, having called several of those celestial bodies by the names of the heathen deities, and by that means made the heavens as it were a book of the pagan theology. Momus tells him, that it is not to be wondered at, since there were so many scandalous stories of the deities; upon which the author takes occasion to cast reflections upon all other religions, concluding, that Jupiter, after a full hearing, discarded the deities out of heaven. and called the stars by the names of moral virtues. This short fable, which has no pretence in it to reason or argument, and but a very small share of wit, has however recommended itself wholly by its impiety to those weak men who would distinguish themselves by the singularity of their opinions. Spectator, No. 389.

BRUSCHIUS, (GASPAR) a Latin historian and poet, was born at Egra in Bohemia, upon the 19th of August 1518. He was devoted to books from his childhood, and

VOL. II.

D d

Melchior
Adam, in
vit. philo-
soph.

especially to poetry; in which he so happily succeeded, that he could make a great number of verses, and those not bad ones, extempore. He began early to publish some of them on several subjects; and he got so much reputation by them, that he attained to the poetical crown, to the dignity of poet laureat, and of Count Palatine. He received that honour at Vienna from Ferdinand of Austria, king of the Romans, in the year 1552. His business thither was to present a work to Maximilian, king of Hungary, which he had dedicated to him. It was the First Century of the German monasteries. In his return from Vienna, he stopped at Passau; where, finding a patron in Wolfgang bishop of Salms, he resolved to settle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, The history of all the bishopricks and bishops of Germany. He had travelled much, and looked into several records and libraries, to gather materials for his purpose. How long he staid there, does not appear; but he was at Basil in June 1553, and lived in the citadel of Oporin, Arcem Oporinam; so they called that famous printer's house, which stood on a rising ground. Here he published some writings he had finished at Passau, some in prose and others in verse. Bruschius was married but had no children. He was far from being rich; so far, that if his poetical patrons had not assisted him, he would have had much ado to have maintained himself. He received presents also from the abbots and abbesses, whose monasteries he described. He was very well received by the abbess of the convent of Caczi: he supped and danced with her, and obtained some presents from her. This, Melchior Adam says, was owing to his having described the antiquities of that convent. The liberalities of some abbots, while he was with Oporin at Basil, enabled him to buy a new suit of clothes: but when he found, that appearing well dressed in the streets procured him many marks of respect from the vulgar; he tore his new finery to pieces, "as slaves, (says the same author,) that had usurped their masters honours." Bruschius seems to have been too great a philosopher for the age he lived in, or indeed for any age; for what is it that procures a man respect and deference from the vulgar, the great vulgar and the small? nothing a jot superior to fine clothes. We think, that Bruschius had better have preserved his clothes: for the veneration they procured him, it could do him no harm, it might do him some good; and then it would be far preferable to the veneration of judges and criticks, when it suffers a
learned

Ibid.

Ibid.

learned and deserving man, as it but too often does, to want almost the common necessities of life. This unhappy man was murdered in the forest of Scalingenbach, between Rottemberg on the Tauber, and Winsheim: and it was believed, that this assassination was concerted and carried into execution by some gentlemen, against whom Bruschius was about to write something. His writings are numerous. There is a catalogue of them to be seen in the Epitome of Gefner's Bibliothéque. His Ecclesiastical history of Germany is said to favour strongly of Lutheranism, with which he was supposed to be strong'y tainted, from his taking every slight occasion to speak ill of Rome and of the popes.

BRUTUS, (JOHN-MICHAEL) a very learned Vénétian, was born about the year 1518, and studied at Padua; applying himself chiefly to hear the lectures of Lazarus Bonamicus. It appears from his letters, that he was obliged to leave his country in such a manner, that he was looked upon as an exile: but he does not say on what account, only that it was without any blemish to his honour. He travelled much, passing part of his life in Spain, England, France, Germany, Transilvania, and in Poland. Notwithstanding this itinerant kind of life, he made himself very learned; as appears from his notes on Horace, Cæsar, Cicero, &c. He was in Transilvania in the year 1574; having been invited thither by prince Stephen, in order to compose a history of that country. One of his letters, dated from Cracow, November 23, 1577, informs us, that he had followed that prince, then king of Poland, to the expedition of Prussia. He had a convenient apartment assigned him in the castle of Cracow, that he might apply himself the better to his function of historiographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambassador from the king of Spain to the Imperial court. He was honoured with the title of his imperial majesty's historiographer. He was at Prague in January 1590; but what became of him afterwards, and when, and where he died, Mr. Bayle was not able to collect.

His writings, which were become very scarce, were so earnestly sought after by the best judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publish a new edition of them. The first part of that design was accomplished in the year 1698, when were printed at Berlin in 8vo, Joh. Michaelis Bruti opera varia selecta: nimirum, Epistolarum libri quinque; de historia

Epist. Lib.
III. p. 351.

toriz laudibus, five de ratione legendi scriptores historicos liber; preceptorum conjugalium liber; epistolis & orationibus compluribus editione Cracoviensi auctiora. Eleven hundred and fifty five pages. The Cracow edition was in 1582. Brutus promises, in one of his letters, to add another to them, wherein he designed to treat of an ill custom of giving the same lofty titles to persons whom we write to in Latin, as are given in common languages. There are but few countries, in which they are more nice in this point, than in Poland; and yet our Brutus would not conform to the new stile, not even in writing to some Polish lords, but dispensed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. This was his only motive; nor had pride any thing to do with it. Hear the honest plain-spoken man, in a letter he wrote to John Ponetowski. "This is my first letter to you, which I write in the Roman manner, as I use to do even to the king. I can bring myself to every thing else, can love you, obey you, and always regard you, which I shall do very willingly, as you highly deserve. But when I have any thing to write to you in Latin, suffer me, without offence, to write according to the use of the Latin tongue; for I cannot understand, that I am writing to your greatneſſes, your magnificences, &c. which exist no where on this side the moon: I am writing to you." Brutus was right: such pompous titles were the introductions only of barbarous ages; and it is certain, that ancient Rome had no such usage in the time of its greatest glory, and of its most accomplished politeness.

Ib. lib. IV.
p. 4. 9.

It is said, that the history of Florence, composed by our Brutus, and printed at Lyons in 1562, is not favourable to the house of Medicis; and that it greatly displeased the duke of Florence.

BRUYERE, (JOHN DE LA) a celebrated French author, was born at Dourdan in the year 1664. He wrote Characters, or described the Manners of his age, in imitation of Theophrastus, which Characters were not always imaginary or general, but descriptive, as was well known, of real persons of considerable rank. In the year 1693, he was, by an order of the king, chosen a member of the French academy, and died in the year 1696. Father Bouhours, Menage, and other French critics have said vast things of his Characters; and monsieur l'Abbe Fleuri, who succeeded him in the academy, and according to custom made his eulogy,

calls

calls his book "a work very singular in its kind, and, in the opinion of some judges, even superior to that great original Theophrastus, whom the author himself at first did only propose to imitate." A Carthusian friar of Rouen, under the name of monsieur de Vigneul Marville, but whose true name was Bonaventura Dargogne, a Spaniard, wrote a critical piece against the person and writings of monsieur Bruyere; but monsieur Coste, by an ingenious answer, effectually exposed the Carthusian, and, as the author of the *Novelles de la Republique des lettres* observed, "There was not much likelihood, that monsieur de Vigneul Marville would dispossess the public of the esteem, they had conceived for the Characters of monsieur de la Bruyere." It has happened accordingly, for they have kept their credit, and maintained an high reputation ever since. "The Characters of Bruyere, (says the celebrated Voltaire) may justly be ranked among the extraordinary productions of this age. Antiquity furnishes no examples of such a work. A style rapid, concise, and nervous; expressions animated and picturesque; an use of language altogether new, without offending against its established rules, struck the public at first; and the allusions, which are crowded in almost every page, compleated its success. When la Bruyere, continues this agreeable historian, shewed his work in manuscript to Malesieux, this last told him, that the book would have many readers, and its author many enemies. It somewhat sunk in the opinion of men, when that intire generation, whose follies it attacked, was passed away; yet, as it contains many things applicable to all times and places, it is more than probable, that it will never be forgotten." The age of Lewis XIV. chap. 29.

Pour Janv.
1700, p. 92.

BUC, (GEORGE) a learned antiquarian, was descended of a very ancient family, and born in Lincolnshire. In the reign of James I. he was made one of the gentlemen of his majesty's privy chamber, and knighted; he was also appointed master of the revels. His writings are, 1. The Life and reign of Richard III. in five books (A). This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. The Third university of England; or, A treatise of the foundations of all the colleges, ancient schools of privilege, and of houses

(A) Printed in Kennet's Complete History of England.

of learning and liberal arts within and about the most famous city of London. With a brief report of the sciences, arts, and faculties therein professed, studied, and practised (B). He also wrote, A Treatise of the art of revels.

(B) It is printed at the end of the folio edition of Stowe's Chronicle. Lond. 1631.

Melchior
Adam.

Ibid.

Ibid.

M. Adam.

BUCER, (MARTIN) was born in the year 1491, at Schelestadt, a town of Alsace, which had produced many great men. At the age of seven he took the religious habit in the order of St. Dominick, and with the leave of the prior of his convent went to Heidelberg to learn logic and philosophy. Having applied himself afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the Greek and Hebrew. About this time some of Erasmus's pieces came abroad, which he read greedily. Meeting afterwards with certain tracts of Luther, and comparing the doctrine there delivered, with the sacred scriptures, he began to entertain doubts concerning several things in the popish religion. His uncommon learning and his eloquence, which was assisted by a strong and musical voice, and his free censure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After some conferences with Luther at Heidelberg in the year 1521, he adopted most of his religious notions, particularly those with regard to justification. However, in 1532, he gave the preference to the sentiments of Zuenglius concerning religion; but used his utmost endeavours to re-unite the two parties, who both opposed the Romish religion. He is looked upon as one of the first authors of the reformation at Strasburgh, where he taught divinity for twenty years, and was one of the ministers of the town. He assisted at many conferences concerning religion, and, in 1548, was sent for to Augsbourg to sign that agreement betwixt the protestants and papists, which was called the Interim. His warm opposition to this project exposed him to many difficulties and hardships; the news of which reaching England, where his fame had already arrived, Cranmer, archbishop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, an handsome apartment was assigned him in the university of Cambridge, and a salary to teach theology. King Edward VI. had the greatest regard for him. Being told that he was very sensible of the cold of this climate, and suffered much for want of a German stove, he

he sent him an hundred crowns to purchase one. He died of a complication of disorders on the 27th of February 1551, aged 61, and was buried at Cambridge with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up and publickly burnt, and his tomb demolished, but it was afterwards set up by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another, and, according to some, upon her death he took a third wife. A list of his numerous writings may be seen in Moreri.

BUCHANAN, (GEORGE) one of the best Latin poets of the sixteenth century, was born in the parish of Kellern, in the shire of Lenox, in Scotland, in the month of February 1506. His family, which was never very rich, was soon after the birth of this, son reduced to great straits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five sons and three daughters, whom, nevertheless, she brought up by her prudent management. Her brother Mr. James Heriot observing a promising genius in George when at school, sent him to Paris for his education; but in two years the death of his uncle, and his own bad state of health and want of money, forced him to return. About a year after he made a campaign with the French auxiliaries, in which he suffered so many hardships that he was confined to his bed by sickness all the ensuing winter. Early in the spring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in summer to Paris. Here he embraced the Lutheran tenets, which at that time began to spread; and after struggling for near two years, with ill fortune, he went in 1526, to teach grammar in the college of St. Barbe, which he did for two years and an half. The young earl of Cassels meeting with him, took a liking to his conversation, and valuing his parts, kept him with him for five years, and carried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to resume his studies, but king James V. detained him, to be preceptor to his natural son James, afterwards the famous earl of Murray, regent of Scotland. Some sarcasms thrown out against the Franciscan friars, in a poem, intitled, Somnium, which Buchanan had written to pass an idle hour, so highly exasperated them, that they represented him as an atheist. This served only to increase that dislike which he had already conceived against them, on account of their irregularities. Some time

In vita propria poematus prefixa.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

after the king having discovered a conspiracy against his person, in which he was persuaded some of the Franciscans were concerned, commanded Buchanan to write a poem against them. Our poet, unwilling to disoblige either the king or the friars, wrote a few verses susceptible of a double interpretation. But the king was displeased, because they were not severe enough, and the others held it a capital offence so much as to mention them, but to their honour. The king ordered him to write others more poignant, which gave occasion to the piece, intitled, Franciscanus. Soon after being informed by his friends at court, that the monks sought his life; and that cardinal Beaton had given the king a sum of money to have him executed, he fled to England. But things being there in such an uncertain state that Lutherans and papists were burnt in the same fire on the same day, whilst Henry VIII. studied more his own safety than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Beaton at that court, with the character of ambassador: wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portuguese. He taught in the publick school lately erected there three years; in which time he wrote four tragedies, which were afterwards occasionally published. The *Baptista* was the first written though it was the last published, and then the *Medea* of Euripides. He wrote them to comply with the rules of the school, which every year demanded a new fable, and his view in choosing these subjects was, to draw off the youth of France as much as possible from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he succeeded beyond his hopes. Mean while cardinal Beaton sent letters to the archbishop of Bourdeaux, to cause him to be apprehended; but these luckily fell into the hands of some of Buchanan's friends, who prevented their effect. Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his master to bring him a certain number of men able to teach philosophy and classical learning, in the university he had lately established at Coimbra. Every thing went well whilst Govianus lived. but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, suffered every kind of ill usage. Our poet's poem against the Franciscans was objected to him by his enemies, though they knew nothing of its contents; the eating of flesh in Lent, which

Ibid.

Ibid.

-Ibid.

was the common custom throughout the whole kingdom, was charged upon him as a crime; some things which he had said glancing at the monks, but at which none but a monk would have been offended, were also objected against him. It was reckoned a heinous offence in him to have said in a private conversation with some Portuguese youths, that he thought St. Austin favoured rather the protestant, than the popish doctrine of the Eucharist, and two men were brought to testify that he was averse to the Romish religion. After cavilling with them a year and a half, his enemies, that they might not be accused of groundlessly harrassing a man of reputation, sent him to a monastery for some months, to be better instructed by the monks, who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he translated the Psalms of David into Latin verse. Upon obtaining his liberty in 1551, he applied to the king for a passport, to return to France, but his majesty asked him to stay, and supplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ship, which brought him to England, where things were in such confusion during the minority of Edward VI. that he refused some very advantageous offers to stay here, and went to France in the beginning of the year 1552; and in July 1554. he published his tragedy of Jephtha, with a dedication to Charles de Cossi, marshal of France; with which the marshal was so much pleased, that the year following he sent for Buchanan into Piedmont, and made him preceptor to his son. Buchanan spent five years in France with this youth, employing his leisure hours in the study of the scriptures, that he might be the better able to judge of the controversies which at that time divided the christian world. He returned to Scotland in 1563, and joined the reformed church in that kingdom. In the beginning of 1565, he went again to France, from whence he was recalled the year following, by Mary queen of Scots, who had fixed upon him to be preceptor to her son, when that prince should be of a proper age to be put under his care, and in the mean time made him principal of St. Leonard's college in the university of St. Andrews, where he resided four years; but upon the misfortunes of that queen he joined the party of the earl of Murray, by whose order he wrote his Detection, reflecting on the queens character and conduct. He was by the states of the kingdom appointed preceptor to the young king James VI. He employed the last twelve or thirteen years of his life

In vita propria.

Ibid.

Ibid.

Memoirs,
P. 125.

life, in writing the history of his country, in which he happily united the force and brevity of Salust with the perspicuity and elegance of Livy. He died at Edinburgh the 28th of February 1582, aged 76. The popish writers from resentment of the part he acted with regard to Mary queen of Scots, represent him in the most odious colours; but Sir James Melvil, who was of the opposite party to him, and therefore cannot be supposed to be partial in his favour, tells us, that Buchanan “ was a stoic philosopher, who looked “ not far before him; a man of notable endowments for his “ learning and knowledge in Latin poesy, much honoured “ in other countries, pleasant in conversation, rehearsing, “ at all occasions, moralities, short and instructive, wherof “ he had abundance, inventing where he wanted. He was “ also religious, but was easily abused, and so facile that he “ was led by every company that he haunted, which made “ him factious in his old days, for he spoke and wrote as “ those who were about him informed him; for he was become careless, following, in many things, the vulgar opinion, for he was naturally popular, and extremely revengeful against any man who had offended him; which “ was his greatest fault.”

Dr. Burnet, in his History of the reformation, says of him, That though he had been obliged to teach school in exile for almost twenty years, yet the greatness of his mind was not depressed by that mean employment. In his writings there appear not only all the beauty and graces of the Latin tongue, but a vigour of mind and a quickness of thought, far beyond Bembo, or the other Italians, who at that time affected to revive the purity of the Roman style. It was but a feeble imitation of Tully in them; but his style is so natural and nervous, and his reflections on things are so solid (besides his immortal poems, in which he shews how well he could imitate all the Roman poets in their several ways of writing, that he who compares them, will be often tempted to prefer the copy to the original) that he is justly reckoned the greatest and best of our modern writers.

BUDEUS, (WILLIAM) was descended of an antient and illustrious family, and born at Paris in 1467. He was placed young under masters; but barbarism prevailed so much in the schools of Paris, that the young Budeus took a dislike to them, and spent his whole time in idleness, till his parents sent him to the university of Orleans to study law. Here he passed three years without adding to his knowledge; for

for his parents sending for him back to Paris, found his ignorance no less than before, and his reluctance to study, and love of gaming and other youthful pleasures, much greater. They talked no more to him of learning of any kind, and as he was heir to a large fortune, left him to follow his inclinations. He was passionately fond of hunting, and took great pleasure in horses, dogs, and hawks. The fire of youth beginning to cool, and his usual pleasures to pall upon his senses, he was suddenly seized with an irresistible passion for study. He immediately disposed of all his hunting equipage, and even abstracted himself from all business to apply himself wholly to study, in which he made, without any assistance, a very rapid and amazing progress, particularly in the Latin and Greek languages. The work which gained him greatest reputation was his treatise *De asse*. His erudition and high birth were not his only advantages: he had an uncommon share of piety, modesty, gentleness, and good breeding. He took a singular pleasure in serving his friends and procuring establishments for men of letters. The French king Francis I. often sent for him, and at his persuasion and that of Du-Bellay, founded the royal college of France, for teaching the languages and sciences. The king sent him to Rome with the character of his ambassador to Leo X. and in 1522, made him master of requests. The same year he was chosen provost of the merchants. He died at Paris on the 23d of August 1540. He had by his wife four sons and two daughters. His works, of which a list may be seen in Moreri, make four volumes in folio, printed at Basil in 1557.

BUDGELL, (EUSTACE) esq; a very ingenious and polite writer, was born at St. Thomas near Exeter, about the year 1685, and educated at Christ church college in Oxford. His father was Gilbert Budgell, doctor of divinity, descended of an ancient family in Devonshire; his mother Mary, only daughter of Dr. William Gullston, bishop of Bristol, whose sister Jane married dean Addison, and was mother to the famous Mr. Addison secretary of state. After some years stay in the university, Mr. Budgell went to London, and was entered of the Inner Temple, in order to be bred to the bar, for which his father always intended him; but instead of the law, he followed his own inclinations, which carried him to the study of polite literature, and to the company of the genteel persons in town. During his stay at the Temple, he contracted a strict intimacy and friendship with Mr. Addison, who

who was first cousin to his mother ; and when Mr. Addison was appointed secretary to lord Wharton, the lord lieutenant of Ireland, he made an offer to his friend Eustace of going with him, as one of the clerks of his office, which Mr. Budgell readily accepted. This was in April 1710, when he was about twenty-five years of age. He had by this time read the classics, the most reputed historians, and the best French, English, and Italian writers. It was now that Mr. Budgell commenced author, and became concerned with Sir Richard Steele and Mr. Addison in writing the Tatler. The Spectators being set on foot in 1710-11, Mr. Budgell had likewise a share in them, all the papers marked with an X being written by him ; as was indeed the whole eighth volume by Addison and himself, without the assistance of Sir Richard Steele. Several little epigrams and songs, which have a good deal of wit in them, together with the epilogue to the Distressed Mother, which had a greater run than any thing of the kind ever had before, were also written by Mr. Budgell near this time ; all which, together with the known affection of Mr. Addison for him, raised his character so much, as to make him very generally known and talked of. Upon the laying down of the Spectator, the Guardian was set up ; and in this work our author had a hand along with Mr. Addison and Sir Richard Steele. In the preface it is said, that those papers marked with an Asterisk were written by Mr. Budgell.

See the Bee,
vol. II. p.
854.

Mr. Budgell having regularly made his progress in the secretary of state's office in Ireland, upon the arrival of his late majesty in England, was appointed under-secretary to Mr. Addison, and chief secretary to the lords justices of Ireland. He was made likewise deputy clerk of the council in that kingdom ; and soon after chosen member of the Irish parliament, where he became a very good speaker. He acquitted himself in all these posts with great exactness and ability, and with very singular disinterestedness. In the year 1717, when Mr. Addison became principal secretary of state in England, he procured for Mr. Budgell the place of accountant and comptroller general of the revenue in Ireland, and might have had him for his under secretary ; but it was thought more expedient for his majesty's service that he should continue where he was. Mr. Budgell held these several places till the year 1718, at which time the duke of Bolton was appointed lord lieutenant. His grace carried over with him one Mr. Edward Webster, whom he made a privy counsellor and his secretary. A misunderstanding arising on some account

count or other between this gentleman and Mr. Budgell, the latter treated Mr. Webster himself, his education, his abilities, and family, with the utmost contempt. Mr. Budgell was indiscreet enough, (for he was naturally proud and full of resentment) to write a lampoon, prior to this, in which the lord lieutenant was not spared; and which he published in spite of all Mr. Addison could say against it. Hence many discontents arose between them, till at length the lord lieutenant, in support of his secretary, superseded Mr. Budgell, and very soon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it safe to continue longer in Ireland, set out for England, and soon after his arrival published a pamphlet, representing his case, intitled, *A Letter to the Lord * * **, from Eustace Budgell, esq; accomptant-general of Ireland, and late secretary to their excellencies the lords justices of that kingdom: eleven hundred copies of which were sold off in one day, so great was the curiosity of the public in that particular. Afterwards in the Postboy of Jan. 17, 1718-19, he published an advertisement to justify his character against reports which had been spread to his disadvantage; and he did not scruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his seat in parliament. His behaviour about this time made many of his friends conclude him delirious; his passions were certainly very strong, nor were his vanity and jealousy less so. Mr. Addison, who had resigned the seals, and was retired into the country for the sake of his health, found it impossible to stem the tide of opposition, which was every where running against his kinsman, through the influence and power of the duke of Bolton; and therefore dissuaded him in the strongest terms from publishing his case; but to no manner of purpose, which made him tell a friend in great anxiety, that “Mr. Budgell was wiser than any man he ever knew, and “yet he supposed the world would hardly believe, that he “acted contrary to his advice.”

Mr. Budgell's great and noble friend the lord Halifax, to whom in 1713 he had dedicated a Translation of Theophrastus's Characters, was dead; and lord Orrery, who held him in the highest esteem, had it not in his power to serve him. Mr. Addison had indeed got a promise from lord Sunderland, that as soon as the present clamor was a little abated, he would do something for him: but that gentleman's death, happening in 1719, put an end to all hopes of succeeding at court, where he continued nevertheless to make several attempts,

tempts, but was constantly kept down by the weight of the duke of Bolton. In the year 1720, the fatal year of the South Sea, Mr. Budgell was almost ruined, for he lost above 20,000 l. in it. He tried afterwards to get into parliament at several places, and spent 5000 l. more in unsuccessful attempts, which completed his ruin. And from this period he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets against Sir Robert Walpole and the ministry, and did many unjust things in regard to his relations, being distracted in his own private fortune, as indeed he was judged to be in his senses. In the year 1727, Mr. Budgell had a 1000 l. given him by the late Sarah dutchess dowager of Marlborough, to whose husband the famous duke of Marlborough he was relation by his mother's side, with a view to his getting into parliament. She knew that he had a talent for speaking in public, that he was acquainted with business, and would probably run any lengths against the ministry. But this scheme failed, for he could never get chosen. In the year 1730 he closed in with the writers against the administration, and wrote many papers in the Craftsman. He published also about the same time many other pieces of a political nature. In the year 1733, he began a weekly pamphlet called *The Bee*, which he continued for about a hundred numbers, that bound into eight volumes, 8vo. During the progress of this work, Dr. Tindal's death happened, by whose will Mr. Budgell had 2000 l. left him; and the world being surprized at such a gift from a man intirely unrelated to him, to the exclusion of the next heir, a nephew and the Continuator of Rapin's History of England, immediately imputed it to his making the will himself. Thus the satyrist:

Let Budgell charge low Grub-street on my quill,
And write whate'er he please except my will.

POPE.

It was thought he had some hand in publishing Dr. Tindal's Christianity as old as the Creation; for he often talked of another additional volume on the same subject, but never published it. However he used to enquire very frequently after Dr. Coneybeare's health, who had been employed by her late majesty to answer the first volume, and rewarded with the deanery of Christ Church for his pains; saying, "he hoped Mr. Dean would live a little longer, that he might have the pleasure of making him a bishop; for he

" in-

“intended very soon to publish the other volume of Tindal, which would certainly do the business.”

After the cessation of the Bee, Mr. Budgell became so involved in law-suits, that he was reduced to a very unhappy situation. He got himself called to the bar, and attended for some time in the courts of law; but finding himself incapable of making any progress, and being distressed to the utmost, he determined at length to make away with himself. Accordingly in the year 1736, he took a boat at Somerset stairs, after filling his pockets with stones, and ordered the waterman to shoot the bridge; and while the boat was going under, threw himself into the river, where he perished immediately. Several days before he had been visibly distracted in his mind, and almost mad, which makes such an action the less wonderful. He was never married, but left one natural daughter behind him, who afterwards took his name, and was lately an actress at Drury-lane. The morning before he committed this act upon himself, he endeavoured to persuade this lady to accompany him; which she however very wisely refused. Upon his beauroe was found a slip of paper, on which were written these words:

What Cato did, and Addison approv'd,
Cannot be wrong.

Mr. Budgell as a writer is very agreeable and deserving; not argumentative or deep, but very ingenious and entertaining: and his stile is so peculiarly elegant, that it may in that respect be almost ranked with Addison's, and is certainly superior to that of most English writers.

BUFALMACO (BORAMICO) an eminent Italian painter, who was as pleasant in his conversation, as he was ingenious in his compositions. A friend, whose name was Bruno, consulting him one day how he might give more expression to his subject, Bufulmaco answered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written. Bruno, thinking him in earnest, did so, as several foolish painters did after him; who, improving upon Bruno, added answers to questions, and made their figures enter into a kind of conversation. Bufalmaco died in the year 1340.

BULL,

The life of
George Bull,
&c. by Robert Nelson,
esq; p. 6.

Wood.

Nelson.

BULL (GEORGE) bishop of St. David's, descended from an ancient family in Somersetshire, and born at Wells in that county, March 25, 1634. His father dying when he was but four years old, he was left with an estate of 200*l.* a year, to the care of guardians, by whom he was first placed at a grammar school in Wells, and afterwards at the free-school of Tiverton in Devonshire. He was entered a commoner in Exeter college, Oxford, July 10, 1648. Being now transplanted from the strictest discipline to more manly liberty, he neglected his studies to pursue pleasure; but still his genius discovered itself. As he had naturally a close strong way of reasoning, he soon made himself master of logic, and gained the reputation of a smart disputant. Refusing to take the oath to the commonwealth of England, (A) he retired in January 1649, with his tutor Mr. Ackland, to North-Cadbury in Somersetshire. In this retreat, which lasted till he was 19 years of age, he had frequent conversation with one of his sisters, whose good sense and incomparable parts were directed by the most solid piety. By her affectionate recommendation to her brother of that religion her own conduct so much adorned, she won him from every tincture of lightness and vanity, and influenced him to a serious prosecution of his studies. He now put himself, by the advice of his guardians, under the care, and boarded in the house of Mr. William Thomas, (B) rector of Ubley in Somersetshire, from whom he received little or no real improvement; but the acquaintance he made with his tutor's son Mr. Samuel Thomas made some amends: This gentleman persuaded Mr. Bull to read Hooker, Hammond, Taylor, and Episcopius, with which he supplied him, though at the

(A) The kingly office being abolished upon the murder of king Charles I. it was declared, that for the time to come England should be governed as a commonwealth by parliament; and this oath was prepared, and ordered to be taken by the subjects, that they would be true and faithful to the commonwealth of England, as it was then established, without a king or house of lords. Whoever refused to take this engagement, was disqualified thereby from holding any place or office in the church or in state; and they who had no employment to lose, were to be deprived of the benefit of the

law, and to be disabled from suing in any court. Nelson's life of bishop Bull.

(B) This gentleman then was in great reputation for his piety, and esteemed one of the chief ministers of his time in the neighbourhood where he lived; he was always reckoned a puritan, and closed with the presbyterian measures in 1642, and was appointed an assistant to the commissioners for ejecting such whom they called scandalous, ignorant, and insufficient ministers and schoolmasters. He lived to be ejected himself for nonconformity, and died in 1667. Nelson.

bazard

hazard of his father's displeasure, who never found any of those books in his study without discovering visible marks of his displeasure, and easily guessing from what quarter they came, would often say, 'My son will corrupt Mr. Bull.' About two years after he had quitted Mr. Thomas, he was by Dr. Skinner the ejected bishop of Oxford, ordained deacon and priest in one day, being at that time twenty-one years of age; after which he accepted the benefice of St. George's near Bristol, worth about 30 l. a year. A little occurrence, soon after his coming to this living, contributed greatly to establish his reputation as a preacher. One Sunday, when he had begun his sermon, as he was turning over his bible to explain some texts of scripture, which he had quoted, his notes, which were wrote on several small pieces of paper, flew out of his bible into the middle of the church: many of the congregation fell into laughter, concluding that their young preacher would be nonplussed for want of materials; but some of the more sober and better-natured sort gathered up the scattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that most of the audience, consisting chiefly of sea-faring persons, were rather inclined to triumph over him under that surprise, he clapped them into his book again, and shut it, and then, without referring any more to them, went on with the subject he had begun. Another time while he was preaching, a *Nelson* quaker came into the church, and in the middle of the sermon, cried out, 'George, come down, thou art a false prophet and an hireling;' whereupon the parishioners, who ^{*Ibid.*} loved their minister exceedingly, fell upon the poor quaker with such fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to save him from the effects of their resentment: after which, he went up again and finished his sermon. The prevailing spirit of those times would not admit of the public and regular use of the book of Common-Prayer; but Mr. Bull formed all his public devotions out of the book of Common-Prayer, and was commended as a person who prayed by the spirit, by many who condemned the Common-prayers as a beggarly element and carnal performance. A particular instance of this happened to him, upon his being sent for to baptize the child of a dissenter in his parish. Upon this occasion, he made use of the office of baptism as prescribed by the church of England, which he had got intirely by heart, and which he went through with so much readiness, gravity, and devotion, that the whole company were extreemly affected. After the ceremony, the

father of the child returned him a great many thanks, intimating at the same time, with how much greater edification those prayed, who intirely depended upon the spirit of God for his assistance in their extempore effusions, than they did who tied themselves up to premeditated forms; and that, if he had not made the sign of the cross, the badge of popery, as he called it, nobody could have formed the least objection to his excellent prayers. Upon which Mr. Bull shewed him the office of baptism in the liturgy, wherein was contained every prayer he had used on that occasion; which with other arguments offered by Mr. Bull, in favour of the Common-Prayer, wrought so effectually upon the good old man, and his whole family, that from that time they became constant attendants on the publick service of the church.

In 1658, Mr. Bull married a daughter of Mr. Alexander Gregory, minister of Cirencester, and the same year was presented by the lady Pool to the rectory of Suddington St. Mary near Cirencester. In 1659, being privy to the designs in favour of king Charles, his house was chose for one of the places of meeting. After the restoration in 1662, he was presented by the lord chancellor to the vicarage of Suddington St. Peters, at the request of his diocesan, Dr. Nicholson bishop of Gloucester. During the twenty seven years Mr. Bull was rector of Suddington; he composed most of his works, several tracts of which are entirely lost through his own neglect in preserving them. In 1669, he published his *Harmonia Apostolica*. In 1675, came abroad his *Examen Censuræ*, &c. and *Apologia pro Harmonia*; in answer to two authors who had written against his apostolical harmony. About three years after, he was promoted by the earl of Nottingham, then lord chancellor, to a prebend in the church of Gloucester. In 1685, he published his *Defensio fidei Nicenæ*. Five years after the publication of this book, Mr. Bull was presented by Philip Sheppard, esq; to the living of Avening in Gloucestershire, worth 200l. a year.

June the 10th, the university of Oxford, for the great services he had done the whole church, by his excellent defence of the Nicæan faith, conferred on him the degree of doctor of divinity; and the 20th of the same month, he was installed into the archdeaconry of Llandaff, to which he was preferred by archbishop Sancroft. He preached very warmly against popery in king James the II^d's reign, and after the revolution was put into the commission of the peace. In 1694, while rector of Avening, he published his *Judicium ecclesiæ Catho-*

Catholicæ (c). His last work was *Primitiva apostolica traditio dogmatis in ecclesia catholice recepti de J. C. salvatoris nostri divinatione*; which with his other Latin works was printed in 1703. (D) April 29, 1705, he was promoted to the see of St. Davids. A few months after his consecration he went down to his diocese, where he constantly after resided till he left the world, February 17th, 1709. Of eleven children only two survived him. All his works have been published since his death by Mr. Nelson, who gives him the following character. He was tall of stature, and in his younger years thin and pale, but fuller and more sanguine in the middle and latter part of his age; his sight quick and strong, and his constitution firm and vigorous, till indefatigable reading, and nocturnal studies had impaired, and at length quite extinguished the one, and subjected the other to many infirmi-

(c) Mr. Nelson, soon after the publication of his work, sent it as a present to Mr. Bossuet, bishop of Meaux. That prelate communicated it to several other French bishops, the result of which, was, that Mr. Nelson was desired, in a letter from the bishop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations also of the whole clergy of France, then assembled at St. Germain's, for the great service he had done to the catholic church, in so well defending her determination, concerning the necessity of believing the divinity of the son of God. In that letter the bishop of Meaux expresses himself in the following terms: 'Dr. Bull's performance is admirable, the matter he treats of could not be explained with greater learning and judgment, but there is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the church, of salvation which is obtained only in unity with her, and of the infallible assistance of the Holy Ghost in the council of Nice, which infers the same assistance for all others assembled in the same church, can continue a moment without acknowledging her. Or, let him tell me, sir, what he means by the

'term catholic church? Is it the church of Rome, and those that adhere to her? Is it the church of England? Is it a confused heap of societies, separated the one from the other? And how can they be that kingdom of Christ, not divided against itself, and which shall never perish? It would be a great satisfaction to me to receive some answer upon this subject, that might explain the opinion of so weighty and solid an author?' Dr. Bull answered the queries proposed in this letter; but just as his answer came to Mr. Nelson's hands, the bishop died. However, Dr. Bull's Answer was published, and a second edition printed at London, 1707, in 12mo, under the following title: *The corruptions of the church of Rome, in relation to ecclesiastical government, the rule of faith, and form of divine worship*: In answer to the bishop of Meaux's Queries.

(D) In one volume in folio; under the care and inspection of Dr. John Ernest Grabe, the author's age and infirmities disabling him from undertaking this edition. The ingenious editor added many learned annotations, and an excellent preface.

All his works have been published together, in folio, since his death by Mr. Nelson.

ties ; for his sight failed him intirely, and his strength to a great degree, some years before he died. But whatever bodily dispositions he contracted, his head was always free, and remained unaffected to the last. In the temperature and complexion of his body, that of melancholy seemed to prevail, but never so far as to indispose him for study and conversation. The vivacity of his natural temper exposed him to sharp and sudden fits of anger, which were of but short continuance, and sufficiently attoned for by the goodness and tenderness of his nature towards all his domesticks. He had a firmness and constancy of mind, which made him not easily moved, when he had once fixed his purposes and resolutions. He had early a true sense of religion ; and though he made a short excursion into the paths of vanity, yet he was intirely recovered a considerable time before he entered into holy orders. His great learning was tempered with that modest and humble opinion of it, that made it shine with greater lustre. His actions were no less instructive than his conversation ; for his exact knowledge of the holy scriptures, and the writings of the primitive fathers of the church, had such an influence upon his practice, that it was indeed an intire, and beautiful image of the prudence and probity, simplicity and benignity, humility and charity, purity and piety, of the primitive christians. During his last sickness, his admirable patience under exquisite pains, and his continual prayers, made it evident that his mind was much fuller of God than of his illness ; and he entertained those that attended him with such lively descriptions of religion, and another world, as if he had a much clearer view than ordinary of what he believed.

Ward's lives
of the pro-
fessors of
Gresham-
college, p.
199.

BULL (JOHN) was descended from a family of that name in Somersetshire, and born about the year 1563. Having early discovered a genius for musick, he was placed when very young, under Mr. William Blitheman, an eminent master in that science, and organist in the chapel to queen Elizabeth. July 9, 1586, he was admitted batchelor of musick at Oxford ; which, according to Mr. Wood he had practised for fourteen years. Wood adds, ' that he would have proceeded in that university, had he not met with clowns and rigid puritans there, that could not endure church musick.' He took the degree of doctor of musick at Cambridge ; and in 1591, on the death of Mr. Blitheman, was appointed organist of the queen's chapel. In the year following, he was incorporated doctor of musick at Oxford. Upon the establishment

blishment of Gresham college, Dr. Bull was chosen the first professor of musick there about the beginning of March 1596, ^{Wood,} by the recommendation of queen Elizabeth, and not being ^{ubi supra.} able to speak in Latin, he was permitted to deliver his lectures altogether in English: In 1601, his health being so far impaired, that he was unable to perform the duty of his place, he went to travel, having obtained leave to substitute a deputy. He continued abroad above a year, during which interval, the remarkable occurrence related of him by Mr. Wood probably happened. The story as he tells it is thus.

• Dr. Bull took occasion to go incognito into France and
 • Germany. At length, hearing of a famous musician be-
 • longing to a certain cathedral (at St. Omers as I have heard)
 • he applied himself as a novice to him, to learn something
 • of his faculty, and to see and admire his works. This
 • musician, after some discourse had passed between them,
 • conducted Bull to a vestry, or musick-school, joining to the
 • cathedral, and shewed to him a lesson or song of forty parts,
 • and then made a vaunting challenge to any person in the
 • world to add one more part to them; supposing it to be so
 • complete and full, that it was impossible for any mortal
 • man to correct or add to it. Bull thereupon desiring the
 • use of ink and ruled paper, such as we call musical paper,
 • prayed the musician to lock him up in the school for two or
 • three hours; which being done, not without great disdain
 • by the musician; Bull, in that time, or less, added forty
 • more parts to the said lesson or song. The musician there-
 • upon being called in, he viewed, tried it, and retried it.
 • At length he burst out into a great extasy, and swore by the
 • great God, that he that added those forty parts must either
 • be the devil or Dr. Bull. Whereupon Bull making him-
 • self known, the musician fell down and adored him. Af-
 • terwards continuing there, and in those parts for a time, he
 • became so much admired, that he was courted to accept
 • of any place or preferment, suitable to his profession, either
 • within the dominions of the emperor, king of France, or
 • Spain. But the tidings of these transactions coming to the
 • English court, queen Elizabeth commanded him home.
 • That part of the story, relating to the forty parts, said to ^{Ward,}
 • have been added by Dr. Bull, in two or three hours, has
 • been rejected by our best artists in musick, as a thing wholly
 • improbable. And the account they give of it as handed down
 • to them by tradition, is this, that the lesson or song, when
 • delivered to the doctor, consisted of sixteen parts, to which
 • he added four others. This, considering the fulness of the

piece before, and the shortness of time in which he made those additions, is esteemed by them an extraordinary performance, and what might justly occasion the greatest surprize in the musician upon the first sight of it.

After the death of queen Elizabeth, he became chief organist to king James I. December 20, 1697, he resigned his professorship of Gresham-college, but for what reason is not known. The reign of queen Elizabeth brought forth a noble birth, as of all learned men, so of famous composers in church-musick. This was very probably owing to the encouragement given by that princess to this art in common with others, as well by her example as favour; for she was not only a lover of musick, but likewise skilled in it herself: but the esteem of that science began to sink very much in the following reign; so that several masters, in publishing their compositions, complain of the great want of court patrons at that time, and therefore dedicate their works to one another. This might probably induce Dr. Bull afterwards to leave England, upon finding less regard shewn to his art here than had been formerly. In 1613, he went into the Netherlands, where he was received into the service of the archduke. Mr. Wood says, 'he died at Hamburgh, or, as others, who remember him, have said, at Lubeck.' His eminent abilities in his profession, and the great regard which was shewn to his compositions, may in some measure appear from the number and variety of his pieces that are yet preserved, a list of which may be seen in Mr. Ward's life of the doctor.

Ward.

BULLIALDUS (ISMAEL) a very celebrated astronomer and philosopher, was born at Laon in the isle of France, on the 28th of September 1605. He travelled in his youth for the sake of improving himself in natural knowledge; and afterwards published several works. 1. *De natura lucis*, at Paris, in 1638. 2. *Philolaus*: divided into four books; in which he endeavours to establish the Philolaic system of the world, which Copernicus had revived. This was printed at Amsterdam in 1639. 3. *Astronomia Philolaica*; opus novum, in quo motus planetarum per novam et veram hypothesin demonstrantur, &c. Additur novus methodus computandi eclipses solares, &c. Paris 1645. In the prolegomena to this work, he describes cursorily the rise and progress of astronomy. He takes particular notice of Kepler, whose sagacity in establishing the system of the world he greatly admires; yet complains of him, and justly, for sometimes deserting geo-

geometrical, and having recourse to physical solutions. Ricciolus in the Preface to his *Almagest*, tells us, that Bullialdus had scarcely published his New method of calculating eclipses, when he had the mortification to observe an eclipse of the sun, deviating considerably from his own calculations. This eclipse happened upon the 21st of August in 1645. 4. *Astronomiæ Philolaicæ fundamenta clarius explicata & asserta adversus Zothi Wardi impugnationem*. Paris 1657. In the beginning of this work, he shewed from four established observations of Tycho Brahé, that Ward's hypothesis could be brought to agree with the phænomena of Mars. This was Seth Ward, bishop of Exeter, and afterwards of Salisbury. Bullialdus published also another piece or two upon geometry and Arithmetic. In the year 1661, he paid Hevelius a visit at Dantzic, for the sake of seeing his optical and astronomical apparatus: Afterwards he became a presbyter at Paris, and died there upon the 25th of November 1694.

BULLEYN (WILLIAM) a learned physician and botanist in the reigns of king Edward VI. queen Mary, and queen Elizabeth, was descended from an ancient family, and born in the Isle of Ely about the beginning of Henry the VIIIth's reign. He was bred up at the university of Cambridge, as some say; at Oxford according to others; but the truth seems to be, that both those nurseries of learning had a share in his education. We know but little of this person, though he was famous in his profession, and a member of the college of physicians in London, except what we are able to collect from his works. Tanner says, that he was a divine as well as a physician; that he wrote a book against transubstantiation; and that in June 1550, he was inducted into the rectory of Blaxhall in Suffolk, which he resigned in November 1554. From his works we learn, that he had been a traveller over several parts of Germany, Scotland, and especially England; and he seems to have made it his business, to acquaint himself with the natural history of each place, with the products of their soil, especially vegetables. It appears, however, that he was more permanently settled at Durham, where he practised physick with great reputation; and, among others of the most eminent inhabitants, was in great favour with sir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the last year of queen Mary's reign. In the year 1660, he went to London; where, to his infinite surprise, he found himself accused, by Mr. William Hilton of Biddick, of having murdered his brother, the

Almag.
Nov. p. 16.

Tanner's
Bibl. Brit.
Hibernica.

Dr. Bul-
leyn's pre-
face to his
Bulwark of
Defence, &c

baron aforefaid; who really died among his own friends, of a malignant fever. The innocent doctor was easily cleared; yet did not his enemy cease to thirst after his blood, but hired some ruffians to assassinate him. But this also proving ineffectual, the said William Hilton arrested Dr. Bulleyn in an action, and confined him in prison a long time; where he wrote some of those medical treatises, which shall be mentioned just now. He was a very learned, experienced, and able physician. He was very intimate with the works of the ancient physicians and naturalists, both Greek, Roman, and Arabian. He was also a man of probity and piety; and, though he lived in the times of popery, does not appear to have been tainted with its principles. He died upon the 7th of January 1576, and was buried in the same grave with his brother Richard Bulleyn a divine, who died thirteen years before, in the church of Giles Cripplegate. There is an inscription on their tomb, with some Latin verses in praise of them, wherein they are said to be men famous for their learning and piety: of Dr. Bulleyn particularly it is said, that he was always ready to accommodate the poor, as well as the rich, with medicines for the relief of their distempers.

He wrote, 1. "The government of health." 1558, 8vo. 2. "Regimen against the pleurisy." 1562, 8vo. 3. "Bulwark of defence against all sickness, forenes, and wounds, that daily assault mankind," &c. 1562, folio. This work consists of, first, "The book of compounds," with a table of their names, and the apothecaries rules or terms; secondly, "The book of the use of sick men and medicines," before which is prefixed, a wooden print of an old man, in a fur gown, and a flat bonnet, his purse or scrip by his side, supporting himself on his staff, and a death's head at his feet. These are both composed in dialogues between sickness and health. Then follows, thirdly, "The book of simples," being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of some plants, and of some limbeckes or stills; and, fourthly, "A dialogue between forenes and chirurgery, concerning impostumations and wounds, and their causes and cures." This tract has three wooden cuts in it; one representing a man's body on the forepart, full of sores and swellings; the other, in like manner, behind; the third is also a human figure, in which the veins are seen, directed to, and named, which are to be opened in phlebotomy. 4. "A dialogue both pleasant and pitiful, wherein is shewed a godly regimen against the plague, with consolations and comfort against death." 1564, 8vo. Some other

other pieces of a smaller nature are ascribed to Dr. Bulleyn; but as they are of very little consequence, we do not think it worth while to be minute in our inquiries about them.

BULLINGER (HENRY) was born at Brengarten, a village near Zurech, in Switzerland, the 18th of July, 1504. At the age of twelve he was sent by his father to Embrick, to be instructed in grammar-learning. After continuing here three years, he went to Cologne. At this time his father to make him feel for the distresses of others, and be more frugal and modest in his dress, and temperate in his diet, withdrew that money with which he was wont to supply him, so that Bullinger was forced, according to the custom of those times, to subsist on the alms he got by singing from door to door. At Cologne he studied logic, and commenced bachelor of arts at sixteen years old. He afterwards betook himself to the study of divinity and canon law, and to the reading of the fathers. He had early formed a design of turning Carthusian, but the writings of Melancthon, and other reformers, made him change his resolution, and gave him a dislike to the doctrines of the church of Rome, from which, however, he did not immediately separate. In 1522, he commenced master of arts, and returning home, he spent a year in his father's house, wholly employing himself in his studies. The year after, he was called by Jonar abbot of Kapella near Zurich, to teach in his convent, which he did with great reputation, for four years. He was very instrumental in causing the reformation of Zuevius to be received, A. D. 1526, in the abbey of Kapella. In 1527, he attended the lectures of Zuinglius at Zurich, during five months. He was with Zuinglius at the famous disputation held at Bern in 1528. The year following, he was called to be minister of the protestant church, in his native place at Bengarten, and married a wife, who brought him six sons, and five daughters, and died in 1564. He met with great opposition from the papists and anabaptists in his parish. The victory gained by the Romish cantons over the protestants in a battle fought 1521, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was chosen pastor in the room of Zuinglius, slain in the late battle. He died September 17, 1575. Besides printed works, which fill ten volumes, he left many in manuscript. He greatly assisted the English divines who fled into Switzerland from the persecution raised in England by queen Mary. His confutation of the pope's bull excommunicating queen Elizabeth, has been

been translated into English. The magistrates of Zurich, by his persuasion, erected a new college in 1538. He also prevailed with them to erect, in a place that had formerly been a nunnery, a new school, in which fifteen youths were trained up under an able master, and supplied with food, raiment, and other necessities. In 1549, he by his influence, hindered the Swifs from renewing their league with Henry II. of France; representing to them that it was neither just nor lawful for a man to suffer himself to be hired to shed another man's blood, who generally was innocent, and from whom himself had never received any injury.

BUNEL (PETER) was born at Toulouse. He studied in the college of Coqueret at Paris, where he was distinguished by his fine genius. On his returning to Toulouse, finding his family unable to maintain him, he went to Padua, where he was supported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif the French ambassador at Venice, by whose generosity, he was not only subsisted, but enabled to study the Greek tongue. Afterwards he studied Hebrew. George de Selve, bishop of Lavaur, who succeeded de Baif as ambassador, retained Bunel in his service, and when his embassy was finished carried him with him to Lavaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouse, where he would have been reduced to the greatest indigence, had not Messieurs de Faur, the patrons of virtue and science, extended their liberality to him unasked. One of these gentlemen appointed him tutor to his sons; but whilst he was making the tour of Italy with them, he was cut off at Turin by a fever, in the year 1546, aged 47. Mr. Bayle says, that he was one of the politest writers of the Latin tongue in the sixteenth century; but though he was advantageously distinguished by the eloquence of his Ciceronian style, he was still more so by the strictness of his morals. The magistrates of his native town of Toulouse set up a marble statue to his memory in their town-house. He left some Latin epistles written with the utmost purity, which were first published by Charles Stephens in 1521, and afterwards by Henry Stephens in 1581. Another, but a more incorrect edition, was printed at Toulouse in 1687, with notes by Mr. Graverio, advocate of Nimes.

Mareri.

Ibid.

Continuation of his life, works, Vol. II.

BUNYAN (JOHN) author of the justly admired allegory of the Pilgrim's progress, was born at Elstow, near Bedford, the year 1628. His parents, though very mean, took care to give

give him that learning which was suitable to their condition, bringing him up to read and write; he quickly forgot both, abandoning himself to all manner of wickedness, but not without frequent checks of conscience. One day being at play with his companions (the writer of his life tells us) a voice suddenly darted from heaven into his soul, saying, 'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell.' This put him into such a consternation, that he immediately left his sport, and looking up to heaven, thought he saw the Lord Jesus looking down upon him, as one highly displeased with him, and threatening him with some grievous punishment for his ungodly practices. At another time, whilst he was belching out oaths, he was severely reprov'd by a woman, who was herself a notorious sinner, who told him he was the ugliest fellow for swearing that ever she heard in all her life, that he was able to spoil all the youth of the town, if they came but into his company. This reproof coming from a woman whom he knew to be very wicked, filled him with secret shame, and wrought more with him than many that had been given him before by those that were sober and godly, and made him, from that time, very much refrain from it. His father brought him up to his own business, which was that of a tinker. Being a soldier in the parliament army, at the siege of Leicester, in 1645, he was drawn out to stand centinel; but another soldier of his company desired to take his place, to which he agreed, and thereby probably escaped being shot through the head by a musket-ball, which took off his comrade. About the year 1655, he was admitted a member of a baptist congregation at Bedford, and soon after chosen their preacher. In 1660, being convicted at the sessions of holding unlawful assemblies and conventicles, he was sentenced to perpetual banishment, and in the mean time committed to goal, from which he was discharged after a confinement of twelve years and an half, by the compassionate interposition of Dr. Barlow, bishop of London. During his imprisonment, his own hand ministr'd to his necessities, making many an hundred grofs of long-tagged thread laces, which he had learned to do since his confinement. At this time he also wrote many of his tracts. Afterwards, being at liberty, he made it a great part of his business to travel into several parts of England, to visit and confirm the brethren, which procured him the epithet of bishop Bunyan. When the declaration of James II. for liberty of conscience was published, he, by the contributions of his followers, built a meeting-house in Bedford, and

Ibid.

Bunyan.

Jer. xlix. 17.
and Chap.
xv. 17.

and preached constantly to a numerous audience. He died in London of a fever, on the 31st of August, 1688, aged sixty. He had by his wife four children, one of whom named Mary, was blind. This daughter, he said, lay nearer his heart whilst he was in prison, than all the rest, and that the thought of her enduring hardship would be sometimes almost ready to break his heart, but that God greatly supported him by these two texts of scriptures, ‘ Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me. The Lord said, verily it shall go well with thy remnant ; verily I will cause the enemy to entreat thee well in the time of evil.’ His works are collected in two volumes in folio, printed at London in 1736-7. The continuator of his life, in the second of those volumes, tells us that ‘ he appeared in countenance to be of a stern and rough temper ; but in his conversation mild and affable ; not given to loquacity, or much discourse in company, unless some urgent occasion required it ; observing never to boast of himself or his parts ; but rather seem low in his own eyes, and submit himself to the judgment of others ; abhorring lying and swearing ; being just in all that lay in his power to his word ; not seeking to revenge injuries, loving to reconcile differences, and making friendship with all. He had a sharp quick eye ; accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent : somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper-lip, after the old British fashion ; his hair reddish, but in his latter days time had sprinkled it with grey ; his nose well-set, but not declining or bending, and his mouth moderate large ; his forehead something high, and his habit always plain and modest.’

BURNET, (GILBERT) bishop of Salisbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an antient family in Aberdeenshire, and bred to the civil law, in which, though he made no shining figure at the bar, his modesty depressing too much his abilities, he raised himself to so great a reputation, that at the restoration of king Charles II. he was, in reward of his constant attachment to the royal party, appointed one of the lords of session at Edinburgh. His mother was sister to the famous Sir Alexander Johnstoun, and a warm zealot for presbytery. Mr. Burnet being out of employment, by reason of his refusing to

to acknowledge Cromwell's authority, took upon himself the charge of his son's education, who at ten years of age was sent to the college of Aberdeen. His father, who still continued to be his principal instructor, obliged him to rise to his studies at four o'clock every morning; by which means he contracted such a habit, as he never discontinued till a few years before his death, when age and infirmities rendered a greater proportion of rest necessary to him. Though his father had designed him for the church, yet he would not divert him from pursuing his own inclination to civil and feudal law, to which study he applied a whole year; and received from it (he was often heard to say) juster notions concerning the foundation of civil society and government than are maintained by some divines. He altered his resolution of prosecuting this study, and applied, with his father's warm approbation to that of divinity. In his hours of amusement he ran through many volumes of history, and, as he had a very strong constitution and a prodigious memory, this close application was no inconvenience to him, so that he made himself master of a vast extent of learning, which he had ready for his use upon all occasions. At eighteen he was admitted a probationer or expectant preacher, and soon after an offer of a good benefice was made him, which he declined. In 1669, about two years after the death of his father, he came into England, and, after six months stay at Oxford and Cambridge, returned to Scotland, which he soon left again to make a tour of some months in 1664, in Holland and France. At Amsterdam, by the help of a Jewish rabbi, he perfected himself in the Hebrew language; and likewise became acquainted with the leading men of the different persuasions tolerated in that country, as Calvinists, Armenians, Lutherans, Anabaptists, Brownists, Papists, and Unitarians, amongst each of which he used frequently to declare, he met with men of such unfeigned piety and virtue, that he became fixed in a strong principle of universal charity, and an invincible abhorrence of all severities, on account of religious dissensions. On his return to Scotland he was admitted into holy orders, by the bishop of Edinburgh, in 1665, and presented to the living of Saltoun. The conduct of the Scotch bishops seemed to him unbecoming the episcopal character, that he drew up a memorial of their abuses. In 1668, he was employed in negotiating the scheme of accommodation between the episcopal and presbyterian parties, and, by his advice, many of the latter were put into the vacant churches. The year following he was made divinity professor

Le Clerc,
Biblioth.
Ancienne
& moderne,
tom. III.
p. 2.

Life annex'd
to the Hist.
of his Own
Times.

Hist. of his
Own Times,
p. 280, 281.

feſſor at Glaſgow, where he continued four years and a half, equally hated by the zealots of both parties. In the frequent viſits he made to the dutcheſs of Hamilton, he ſo far gained her confidence as to be inſtructed with the peruſal and arrangement of her papers, relating to her father's and uncle's miniſtry; which put him upon writing Memoirs of the Dukes of Hamilton, and occaſioned his being invited to London by the earl of Lauderdale, who offered to furniſh him with ſome anecdotes towards compiling thoſe memoirs. During his ſtay in London, we are told by his ſelf and ſon, he was offered the choice of four biſhopricks in Scotland, which he reſuſed. On his return to Glaſgow he married lady Margaret Kennedy, daughter to the earl of Caſſiles, a lady of great piety and knowledge, highly eſteemed by the preſbyterians, to whoſe ſentiments ſhe was ſtrongly inclined. As there was ſome diſparity in their ages, that it might remain paſt diſpute, that this match was wholly owing to inclination not to avarice or ambition, the day before their marriage our author delivered the lady a deed, whereby he renounced all pretenſion to her fortune, which was very conſiderable, and muſt otherwiſe have fallen into his hands, he himſelf having no intention to ſecure it. In 1672, he publiſhed, *A Vindication, &c. of the church and ſtate of Scotland*; which at that juncture was looked upon as ſo great a ſervice, that he was again offered a biſhopric, and a promiſe of the next vacant arch-biſhopric, but did not accept of it, becauſe he remarked, that the great deſign of the court was to advance popery. In 1673, he took another journey to London; and, by the king's own nomination, after hearing him preach, was made one of his chaplains in ordinary.

Ib. 1681.
and hiſt.
&c.

Ib. p. 682.

Upon his return to Scotland, he retired to his ſtation at Glaſgow, but was obliged the next year to return to court to juſtify himſelf againſt the accuſations of duke Lauderdale, who had repreſented him as the cauſe of the miſcarriages of all the court meaſures in Scotland. The king received him very coldly, and ordered his name to be ſtruck out of the liſt of chaplains; yet, at the duke of York's intreaty, conſented to hear what he could offer in his own juſtification, with which he ſeemed to be ſatisfied. Nevertheless, as Lauderdale had not dropt his reſentment, Mr. Burnet, who was told that his enemies had a deſign to get him impriſoned, reſigned his profeſſor's chair at Glaſgow and reſolved to ſettle in London. He preached in ſeveral churches, and had been actually choſe miniſter of one, had not the electors been deterred from it, by a meſſage in the king's name. About this time

Ib. p. 683.

time the living of Cripple-gate being vacant, the dean and chapter of St. Paul's (in whose gift it was) hearing of his circumstances and the hardships he had undergone, sent him an offer of the benefice, but as he had been informed of their first intention of conferring it on Dr. Fowler, he generously declined it. In 1675, at the recommendation of lord Hollis, *Idem, ibid.* whom he had known in France, ambassador at that court, he was, by Sir Harbottle Grimstone, master of the rolls, appointed preacher of the chapel there, notwithstanding the opposition of the court. He was soon after chosen a lecturer of St. Clement's, and became one of the preachers that were most followed in town. In 1697, he published his History of the Reformation, for which he had the thanks of both houses of parliament.

Two years after he printed the second volume, which met with the same approbation as the first. About this time he attended a sick person, who had been engaged in an amour with the earl of Rochester. The manner in which he treated her during her illness, gave that lord a great curiosity of being acquainted with him. Whereupon for a whole winter, he spent one evening in a week with Mr. Burnet, who discoursed with him upon all those topics, upon which sceptics and men of loose morals attack the Christian religion. The happy effect of these conferences occasioned the publication of his account of the life and death of that earl.

In 1682, when the administration was changed in favour of the duke of York, being much resorted to by persons of all ranks and parties, in order to avoid returning visits, he built a laboratory, and went for above a year through a course of chemical experiments. Not long after he refused a living of three hundred a year offered him by the earl of Essex, on the terms of not residing there, but in London. *Life, p. 691.* His behaviour at the lord Ruffel's trial, and his attendance on him in prison and at his execution, with the suspicion of his being concerned in drawing up that nobleman's speech, having drawn on him the indignation of the court, he took a short tour to Paris, where unusual civilities were shewn him by the king of France's express direction; and he became acquainted with several eminent persons; but not thinking it right to be longer absent from the duties of his calling, he returned to London, and that very year, in pursuance of the king's mandate, was discharged from his lectureship at St. Clements, and having, on the fifth of November 1684, preached a sermon at the Rolls chapel, severely inveighing against the doctrines

Hist. of his
Own Time,
p. 696.

trines of popery and the principles of the papists, he was, in December following, forbid to preach there any more.

On king James's accession to the throne having obtained leave to go out of the kingdom, he first went to Paris and lived in great retirement, till contracting an acquaintance with brigadier Stoupe, a protestant gentleman, in the French service: he made a tour with him to Italy. He met with an agreeable reception at Rome. Pope Innocent II. hearing of our author's arrival, sent the captain of the Swiss guards to acquaint him, he would give him a private audience in bed, to avoid the ceremony of kissing his holiness's slipper. But Dr. Burnet excused himself as well as he could.

One evening upon visiting cardinal Howard, he found him distributing some relics to two French gentlemen. Whereupon he whispered to him in English, that it was somewhat odd, that a Clergyman of the church of England should be at Rome helping them off with the ware of Babylon. The cardinal smiled at the remark, and repeating it in French to the gentlemen, bid them tell their countrymen how bold the heretics, and how mild the cardinals were at Rome. Some disputes, which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city, which, upon an intimation given him by prince Borghese, he accordingly did. He pursued his travels through Switzerland and Germany. In 1688, he came to Utrecht with an intention to settle in some of the seven provinces. There he received an invitation from the prince and princess of Orange (to whom their party in England had recommended him) to come to the Hague, which he accepted: he was soon made acquainted with the secret of their counsels, and advised the fitting out of a fleet in Holland sufficient to

Life, p. 693.

support their designs and encourage their friends; this and the account of his travels, in which he endeavoured to blend popery and tyranny together, and represent them as inseparable, with some papers, reflecting on the proceedings of England, that came out in single sheets, and were dispersed in several parts of England, most of which Mr. Burnet owns himself the author of, alarmed king James, and were the occasion of his writing twice against him to the princess of Orange, and insisting, by his ambassador, on his being forbid the court, which, after much importunity, was done, though he continued to be trusted and employed as before, the Dutch ministers consulting him daily. But that which gave, he tells us, the crisis to the king's anger was, the news of Burnet's being to be married to a considerable fortune at the Hague. To put

Hist. ibid.

p. 726, 727.

an end to this frequent conferences with the ministers, a prosecution for high treason was set on foot against him both in England and Scotland : but Burnet receiving the news thereof before it came to the states, he avoided the storm, by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scot, a Dutch lady, of considerable fortune, who, with the advantage of birth, had those of a fine person and understanding.

After his marriage with this lady, being legally under the protection of Holland, he undertook, in a letter to the earl of Middleton, to answer all the matters laid to his charge, and added, that being now naturalized in Holland, his allegiance was, during his stay in these parts, transferred from his majesty to the States General ; and, in another letter, that if, upon non-appearance, a sentence should be passed against him, he might, to justify himself, be forced to give an account of the share he had in affairs, in which he might be led to mention what he was afraid would not please his majesty. These expressions gave such offence to the English court, that, dropping the former prosecution, they proceeded against him, as guilty of high treason ; and a sentence of outlawry was passed upon him ; and thereupon the king first demanded him to be delivered up, and afterwards insisted on his being banished the seven provinces, which the States refused ; alledging, that he was become their subject ; and, if the king had any thing to lay to Dr. Burnet's charge, justice should be done in their courts. This put an end to all farther application to the States, and Dr. Burnet, secured from any danger, went on in assisting and forwarding the important affair of the revolution. He gave early notice of it to the court of Hanover, intimating, that the success of that project must naturally end in a succession in that illustrious house to the British crown. He wrote also several pamphlets in support of the prince of Orange's designs, and assisted in drawing up his declaration, &c. and when he undertook the expedition to England, Dr. Burnet accompanied him as his chaplain. After his landing at Exeter he proposed and drew up the association, and was of no small service on several occasions by a seasonable display of pulpit eloquence, to animate the prince's followers, and gain over others to his interest. Nor did his services pass unrewarded, for king William had not been many days on the throne before Dr. Burnet was advanced to the see of Salisbury, in the room of

Hist. of his
Own Times,
p. 726, 727,
728.

Hist. ibid.
p. 757.

Bennet's
complete
Hist. of Eng-
land, vol.
III. p. 587,
650.

Dr. Seth Ward, deceased, being consecrated May the 31st, 1689. He distinguished himself in the house of lords, by declaring for moderate measures with regard to the clergy, who scrupled to take the oaths, and for a toleration of the protestant dissenters. A passage in his pastoral letter to the clergy of his diocese, concerning the oaths of allegiance and supremacy to king William and queen Mary, dated May 15, 1689, which seemed to ground their title to the crown on the right of conquest, gave such offence to both houses of parliament, that they ordered it to be burnt by the hands of the common hangman. As soon as the session of parliament 1689 was ended, he went down to his diocese, where he was very exact in the discharge of his function, and was particularly scrupulous in conferring orders and admitting to livings.

Ibid. 719.

In 1698, he lost his wife by the small-pox; and, as he was almost immediately after appointed preceptor to the duke of Gloucester, in whose education he took great care, this employment and the tender age of his children induced him the same year to supply her loss, by a marriage with Mrs. Berkeley, eldest daughter of Sir Richard Blake, knight.

In 1699, he published his exposition on the thirty-nine articles of the church of England. In 1704, he had the satisfaction to see his project for augmenting poor livings carried into execution. The last five or six years of his life he grew more abstracted from the world than he had been in the former part of it. He lived to see a succession take place, and that family established, in whose interests he had been so zealous, and died March 17, 1714-15, in the 72d year of his age, and was interred in the parish church of St. James's, Clerkenwell. After his death his History of his own times, with his life annexed, was published by his son Thomas Burnet, esq; His character, as drawn by the marquis of Halifax, is as follows, ' Dr. Burnet is like all men who are above the
' ordinary level, seldom spoke of in a mean; he must either be
' railed at or admired. He has a swiftness of imagination
' that no other comes up to; and as our nature hardly allows
' us to have enough of any thing, without having too much,
' he cannot at all times so hold in his thoughts, but that at
' sometimes they may run away with him; as it is hard for
' a vessel that is brimful, when in motion, not to run over;
' and therefore the variety of matter that he ever carries
' about him, may throw out more than an unkind critic
' would allow of. His first thoughts may sometimes require
' more

more digestion, not from a defect in his judgment, but from the abundance of his fancy, which furnishes too fast for him; his friends love him too well to see small faults, or if they do, think that his greater talents give him a privilege of straying from the strict rules of caution, and exempt him from the ordinary rules of censure. He produces so fast, that what is well in his writings calls for admiration, and what is incorrect deserves an excuse; he may, in some things, require grains of allowance, which those only can deny him, who are unknown or unjust to him. He is not quicker in discerning other men's faults than he is in forgiving them; so ready, or rather glad, to acknowledge his own, that from blemishes they become ornaments. All the repeated provocations of his indecent adversaries have had no other effect, than the setting his good nature in so much a better light, since his anger never yet went farther than to pity them. That heat, which in most other men raises sharpness and satire, in him glows into warmth for his friends, and compassion for those in want and misery. As dull men have quick eyes, in discerning the smaller faults of those that nature has made superior to them, they do not miss one blot he makes; and being beholden only to their barrenness for their discretion, they fall upon the errors, which arise out of his abundance; and, by a mistake, into which their malice betrays them, they think that by finding a mote in his eye, they hide the beams that are in their own. His quickness makes writing so easy a thing to him, that his spirits are neither wasted nor sowered by it: the soil is not forced; every thing grows, and brings forth without pangs; which distinguishes as much what he does from that which smells of the lamp, as a good palate will discern between fruit which comes from a rich mould, and that which tastes of the uncleanly pains that have been bestowed upon it. He makes many enemies by setting an ill-natured example of living, which they are not inclined to follow. His indifference for preferment, his contempt not only of splendor, but of all unnecessary plenty; his degrading himself into the lowest and most painful duties of his calling; are such unprelatical qualities, that, let him be never so orthodox in other things in these he must be a dissenter. Virtues of such a stamp are so many heresies in the opinion of those divines who have softened the primitive injunctions so as to make

‘ them suit better with the present frailty of mankind. No wonder then if they are angry, since it is in their own defence; or that, from a principle of self-preservation, they should endeavour to suppress a man whose parts are a shame, and whose life is a scandal to them.’ A list of his writings may be seen at the end of the account of his life published by his son.

BURNET, (THOMAS) doctor of laws, a polite and learned writer in the latter end of the last century, was born in Scotland, and admitted of Clare-hall in Cambridge, under the tuition of Mr. John Tillotson, afterwards archbishop of Canterbury, in June 1651, but upon the removal of Dr. Cudworth, from the mastership of Clare-hall, to that of Christ college, Mr. Burnet transplanted himself to the latter; of which he was chosen fellow in 1657. He took the degree of master of arts in 1658, was chosen senior proctor of the university in 1661. In 1685, a little before he entered into holy orders, he was chosen master of the Charter-house, by the interest of the duke of Ormond lord steward, to whose grandson, the earl of Ossory, he had been governor. Those bishops, who were of the number of the electors, made exceptions to him, that though he was a clergyman, he went always in a lay habit. But Ormond being satisfied that his conversation and manners were worthy of a clergyman in all respects, insisted that these points were much more essential than the exterior habit. In this station he made a noble stand against an attempt of king James, to impose one Andrew Popham, a papist, as a pensioner upon the foundation of that house. After the revolution, he was appointed chaplain in ordinary to king William, and also clerk of the closet, but from the latter place, which he owed to archbishop Tillotson’s interest, the clergy, taking offence at something in his *Archeologiæ Philosophicæ*, afterwards procured his removal. If Oldmixon is to be credited Dr. Burnet missed the see of Canterbury upon the death of Dr. Tillotson, by a representation of some bishops, that his writings were too sceptical. He died September the 27th, 1715, and was buried in the Charter-house chapel.

BUPALUS, a famous sculptor of antiquity, and son, grandson, and great grandson of a sculptor, was born in the isle of Chios. He had a brother named Athenis, of the same profession with himself; and probably they worked together, since

Wood, A.
then. Oxon.
vol. II. col.
868.

Ibid.

Hist. Eng.
King Geo. I.
p. 95.

Plinij Hist.
Nat. lib.
36, c. 3.

since Pliny speaks jointly of them and their works. They flourished in the sixtieth Olympiad, at the time with Hipponax, a poet of an ugly and contemptible figure, and of a very weak constitution. They set their fancies to work upon him, and represented him in a ridiculous form: but they met with their match; for he attacked them with so violent a satire, that, as some say, they hanged themselves through spite and vexation. Pliny does not allow this; but says, on the contrary, that, after Hipponax had taken his revenge, they made several fine statues in several places. He mentions a Diana of theirs at Jasus in Caria, that was not so admirable as the other Diana, which they made at Chios. This last was placed very high, and appeared with a frowning countenance to those that came in, and with a pleasant one to those that went out. There were several statues at Rome made by them: they wrought only in the white marble of the isle of Paros. Pausanias mentions Bupalus as a good architect, as well as sculptor; but says nothing of Athenis.

Lib. iv.

BURIDAN (JOHN) a Frenchman, born at Bethune in Artois, one of the most renowned philosophers of the fourteenth century. He discharged a professor's place in the university of Paris with great reputation; and wrote Commentaries on Aristotle's Logick, Ethicks, and Metaphysics, which were much esteemed. Some say, that he was rector of the university of Paris in the year 1320. Aventinus relates, that he was a disciple of Ockam; and that, being expelled Paris by the power of the Realists, which was superior to that of the Nominalists, he went into Germany, where he founded the university of Vienna. "Buridan's Ass," has been a kind of proverb a long time in the schools; though nobody has ever pretended to explain it, or to determine with certainty, what it was.

Lib. viii. fol.
639. apud
Jacobum
Thomass-
um, Orat.
xii. p. 274.

BURKITT (WILLIAM) a celebrated commentator on the New Testament, was born at Hitcham in Northamptonshire upon July the 25th, 1650. His first schoolmaster was Mr. Goffee of Bilson, from whence after one year he was sent to Stow-market, and from thence to a school at Cambridge. After his recovery from the small-pox, which he caught there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the university, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued

some years. He entered young upon the ministry, being ordained by bishop Reynolds: and the first employment which he had was at Milden in Suffolk, where he continued one and twenty years a constant preacher, (in a plain, practical, and affectionate manner) first as curate, and afterwards as rector of that church. In the year 1692, he had a call to the vicarage of Dedham in Essex, where he continued to the time of his death, which happened in the latter end of October 1703. He was a pious and charitable man. He made great collections for the French protestants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy minister to go and settle in Carolina. Among other charities he bequeathed by his last will and testament the house wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer, that should be chosen from time to time to preach the lecture at Dedham. He wrote some books, and among the rest a Commentary upon the New Testament in the same plain, practical, and affectionate manner, in which he preached.

BURMAN (PETER) professor of history and eloquence in the university of Leyden, is a person of whom we know very little; which ignorance of ours is owing intirely to his own misconduct. It was in the very nature of Burman to be foulmouthed, quarrelsome, and ready as well as willing to abuse and rail at every body. This propensity, joined to other bad qualities of the heart, and an immoral life into the bargain, made him so universally abhorred and detested, that at his death, which happened in the year 1740, no body was found who would write his elege, or say any thing about him. He was in his turn rector magnificus of the university of Leyden; and, as is customary in foreign universities, made an oration; when he quitted the rectorship on the 8th of February 1720. His oration was published, and is remarkable. It is "against the studies of humanity, shewing, that the learned languages, history, eloquence, and criticism, are not only useless, but also dangerous to the studies of law, physick, philosophy, and, above all, of divinity; to which last poetry is a special help." The professor, observing the great decay of the politer studies, and the contempt with which the men of science affected to treat them, endeavoured to expose their objections, while he seemed to justify them. He ridicules the barbarous stile, in which most lawyers, physicians, and philosophers, write; but especially the jargon of di-

divines, who, as he intimates, shamefully neglected the study of the original languages, and inveighed frequently against the abuse of history and criticism in such a manner, as would in effect destroy the use of them. The celebrated Dr. Bentley, who both spoke and thought highly of Burman, has pronounced this oration "a very fine one in its way, all" "writ in Lucian's manner, a thorough irony and jeer." These expressions are to be found in the 36th page of his "Answer to the Remarks made upon his Proposals of printing a new edition of the Greek Testament." Dr. Middleton, however, the author of those Remarks, and who wrote, "Further Remarks on the Proposals," replies to this encomium of Bentley upon Burman, in this manner: "It" "is indeed as thorough a jeer as ever yet appeared, and as" "dull a one too, upon the church, the clergy, and every" "thing serious and sacred in the practice and principles of" "both. It is just, as he tells us, to let his audience know," "that to make a profound theologue, there is no need of any" "skill at all, either in languages, or history, or eloquence," "or criticism."

Middleton's
works, Vol.
II. p. 421.

Among the many quarrels and altercations which Burman had, one was with the excellent le Clerc; of which we will give some account, for the sake of illustrating the temper and character of our professor. In the year 1703, Mr. le Clerc, under the assumed name of Theodorus Gorallus, published an edition of the remains of Pædo Albinovanus and Cornelius Severus; and prefixed a preface upon the right method of interpreting the ancient authors. Now whether le Clerc here let drop any thing, which might seem to discredit verbal criticism, and so increased the disgust he had already given to that sort of men in his Parrhasianæ; or whether he was thought to have gone out of his province, and to have undertaken what he was not qualified to perform, we know not; but offence was taken by Burman, and the same year was published a satyrical piece, intituled, "A Dialogue between Spudæus and Gorallus;" which as Mr. Clerc tells us, every body agreed to be written by him. Mr le Clerc Bibl. Choif. Tom. xix. p. 369. replied in a short and general way to it, in the Preface to his second volume of the *Bibliothèque Choisee*; but without mentioning either the work or the supposed author. He was twice, he tells us, in Burman's company afterwards, at the houses of common friends, but did not take the least notice. In the year 1709, Burman published Petronius; and in the Preface made an open and virulent attack upon le Clerc, Ibid. p. 370.

Prefat. ad
Petron.

Bibl. Chois.
Tom. xix.
P. 362.

Ibid. p. 364.

upon a pretence that he had said something against Grævius. "Shall I," says he, "suffer any Gorallus of them all to go unchastised, who blasphemously depreciates the literary merit of such a man as Grevius, qui Grevij merita in rempublicam literariam deprimere sacrilogo ore conatur? Grevius, who taking me an archin, of only ten years old, under his care, fashioned me himself, and led me carefully through those tracts of learning, which have been trod by the princes in literature?" Mr. le Clerc replied in form to this preface, and vindicates his person and his writings from the reproachful imputations cast upon both. Before he enters upon this, he rallies Burnam pretty smartly, for defending Petronius and his obscenities so zealously as he does. He quotes the following passages from his Preface: Cum soli fere essent Monachi, apud quos ulla adhuc eruditionis vestigia supererant, quis non credat prurientes illos nebulones, qui in publico magnam pietatis speciem mentiebantur, intra claustra sua lascivissimum quemque scriptorem assidue versasse?—Horum otiosorum turpi diligentia adscribendum puto, quod non integer ad nos Petronius pervenerit, sed illæ tantum partes, quæ Monachis tentigine rapti lasciviae et libidinosa proserviae manifestissimis argumentis blandiebantur. One may see, says Mr. le Clerc, that Mr. Burman has profited exceedingly from the study of Petronius; and that he is perfectly free from that hypocrisy, which he imputes to the monks. His delicacy, adds he, is further observable in the promise he has made the publick, in the same preface; where he says, that "he has a design, if God shall grant life and strength, si ætatem & vires Deus dederit, not only to publish another volume of the verses ascribed to Petronius, but also to enrich it with the Catalecta Scaligeri, &c." that is, says Mr. le Clerc, Mr. Burman intends, with God's blessing, not only to publish a collection of most bawdy poems, among which are included the Priapeia, but also to enrich them with a commentary of his own. These things, says he, are very unbecoming a professor of a christian university, who ought to preserve the youth about him from corruption, instead of throwing incitements in their way; "not to mention his imprudence in talking after this manner, at a time when an action was commenced against him by a young girl for having debauched her."

It may be proper to observe here, that in the year 1734, was published at Florence, a Latin performance, intitled, *Christomathia Petronio-Burmanniana: sive, cornucopiae ob-*
serva-

servationum eruditissimarum et ante plane inauditarum, quas vir illuminatissimus, rerum omnium & multorum preterea aliorum peritissimus, Petrus Burmannus, congeffit in Petronium Arbitrum, sanctissimum scriptorem. Acceffit specimen Latinitatis novæ, Romanis incognitæ, e notis Petri Burmanni ad Petronium. Burman afterwards abused Mr. Le Clerc, in a piece called, "The lying Gazetteer," &c. to which Mr. le Clerc made no other reply, than by inserting in the second part of the 20th tome of his *Bibliothèque Choisee*, printed in 1710, a short article intituled, "Reasons for not answering a libel of Peter Burman." Burman's resentment was not yet satiated; for in the same year, when Dr. Bentley's *Emendationis in Menandri & Philemonis Reliquias* ex nupera editione J. Clerici, were published at Utrecht, he prefixed a most abusive and scurrilous preface, which begins in this manner: "Were any prize to be proposed in the republic of letters for him, who should be found to exceed the rest in impudence and ignorance, le Clerc would infallibly carry it by universal consent, &c." Here is language, employed against one of the greatest, the most useful, the most excellent of men, that ever adorned the commonwealth of learning: which moves our indignation the more, as we are intirely of opinion, that all the Burmans, which ever did, or ever shall live, will never be worth one single le Clerc.

To conclude, and to give the devil his due, Burman, tho' not allowed by the criticks to be an adept in the Greek, had skill and abilities as an editor of Latin classics; of which he published Virgil, Ovid, Petronius, Quintilian, Suetonius, Justin, Velleius Paterculus, Phædrus, &c.

BURTON (ROBERT) known to the learned by the name of Democritus junior, was younger brother to William Burton; who wrote the 'Antiquities of Leicestershire,' and born of an ancient and genteel family at Lindley in that county, upon February the 8th, 1576. He was educated in Grammar learning in the free school of Sutton Colfield in Warwickshire; and in the year 1593, sent to Brazen-nose college in Oxford. In 1599, he was elected student of Christchurch, and for form's sake, as Wood tells us, for he wanted not a tutor, was put under the tuition of Dr. John Bancroft, afterwards bishop of Oxford. In 1616, he had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christchurch, to the parishioners of which, it is said, that he always gave the sacrament in

in wafers; and this, with the rectory of Segrave in Leicestershire, given him some years after by George, lord Berkeley, he held with some difficulty (for the storm was gathering over England, and the troubles were coming on) to the day of his death, which happened in January 1639.

He was a man of general learning; a great philologer, an exact mathematician, and (what makes the peculiarity of his character) a very curious calculator of nativities. He was extremely studious, and of a melancholy turn, yet an agreeable companion, and very humorous. The *Anatomy of Melancholy*, by Democritus Junior, as he calls himself, shews, that these seemingly different qualities were mixed together in his composition. This book was printed first in 4to, afterwards in folio, in 1624, 1632, 1638, and 1652, to the great profit of the bookseller, who, as Mr. Wood tells us, got an estate by it. Some circumstances attending his death, occasioned strange suspicions. He died in his chamber at Christ-church, at, or very near the time, which, it seems, he had some years before predicted from the calculation of his nativity, and this exactness made it whispered about, that for the glory of astrology, and rather than his calculation should fail, he became indeed a *felo de se*. This, however, was certainly not notorious; for he was buried with due solemnity in the cathedral of Christ-church, and had a fair monument erected to his memory, with his bust painted to the life: on the right hand of which is the calculation of his own nativity, and under it this inscription made by himself: ‘*Paucis notus, paucioribus ignotus, hic jacet ‘Democritus junior, cui vitam dedit, et mortem melancholia.’* All this was put up by the direction of his brother William Burton.

He left behind him a very choice collection of books, many of which he bequeathed to the Bodleian library; and an hundred pounds to Christ-church, the interest of which was to be laid out yearly in books for their library.

WOOD, A. O. Vol. I. FASTI, c. 192. BURTON (HENRY) was born at Birfall in Yorkshire, about the year 1579; and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated master of arts, at Oxford, and took the degree of bachelor of divinity. He first was tutor to the sons of lord Carey of Lepington, (created in 1625 earl of Monmouth) then clerk of the closet to prince Henry; and, after his death, to prince Charles, whom he was appointed to

to attend into Spain in 1623; but for reasons unknown, was set aside after part of his goods were shipped, and upon that prince's accession to the crown was removed from being his clerk of the closet: Dr. Neile, bishop of Durham, who had served his father king James in that quality, being continued. Burton, highly disgusted at this treatment, took every opportunity of expressing his resentment, particularly by railing against the bishops.

Clarendon,
Vol. I. p.
200. 8vo.
edit.

In April 1625. he presented a letter to king Charles, remonstrating to him against Dr. Neile and Dr. Laud, his majesty's continual attendants, as popishly affected; and for this, and some other indiscretions, was forbid the court. Soon after, he was presented to the rectory of St. Matthew's, in Friday-street, London. In December 1636, he was summoned to appear before Dr. Duck, one of the commissioners for causes ecclesiastical, who tendered to him the oaths ex officio, to answer to certain articles brought against him for what he had advanced in two sermons preached in his own church on the preceding fifth of November (A). Burton, instead of answering, appealed to the king. Nevertheless, a special high-commission-court, which was called soon after at Doctor's-Commons, suspended him in his absence, both from his office and benefice. Whereupon he thought fit to abscond, but published his two sermons under the title of, 'For God and the King;' together, with an apology justifying his appeal. On the first of February, a serjeant at arms, with other officers, by virtue of a warrant from the Star-Chamber,

Wood.

Ibid.

(A) The text they were preached upon was, Proverbs xxiv. 21, 22. In these two sermons and in his apology, he charged the bishops with dangerous plots to change the orthodox religion established in England; and to bring in Romish superstition in the room of it; and blamed them for introducing several innovations into divine worship. The chief he mentioned, were, that in the epistle the Sunday before Easter, they had put out 'In,' and made it, 'At the name of Jesus,' which alteration was directly against the act of parliament. That two places were changed in the prayers set forth for the fifth of November; namely, 'Root out that Babylonish and An-

'tichristian sect, which say,' &c. is thus altered, 'Root out that Babylonish and Antichristian sect of them which say.' Next, 'Cut off those workers of iniquity whose religion is rebellion,' &c. was, in the book printed in 1635, thus altered, 'Cut off those workers of iniquity, who turn religion into rebellion.'—That the prayers for the navy is left out of the late book for the fast.—That the placing the communion-table altar-wise, at the upper end of the chancel, was done to advance and usher in popery.—That the second service, as dainties, was said there.—That bowing towards the altar, was worshipping the table, or God knows what.

broke open his doors, seized his papers, and took him into custody. Next day, he was, by an order of the privy-council, committed to the Fleet-prison; from which place he dated an epistle to his majesty, another to the judges, and a letter to the true-hearted nobility. March 11, he was proceeded against in the Star-chamber, for writing and publishing seditious, schismatical, and libellous books, against the hierarchy of the church, and to the scandal of the government. To this information, he (and Bastwick and Prynne who were indicted with him) prepared answers (B). In the end of May 1637, a person came to the Fleet, to examine Mr. Burton upon his answer, but hearing that the greatest part of it had been expunged, he refused to be examined, unless his answer might be admitted as it was put in; or be permitted to put in a new answer. June 2, it was ordered by the court, that if he would not answer to interrogatories framed upon his answer, he would be proceeded against *pro confesso*. Accordingly, June the 14th, Burton, and the two others, being brought to the bar, the information was read; and no legal answer having been put in in time, nor filed on record, the court began, for this contempt, to proceed to sentence. The defendants cried out for justice, that their answers might be read, and that they might not be condemned unheard. Nevertheless, because their answers were not filed on record, the court proceeded to pass sentence. Burton, and the others, to pay a fine of five thousand pounds each, and that he in particular, should be deprived of his ecclesiastical benefice, degraded from his ministerial function,

(B) Their counsel refused to sign their answers, for fear of offending the Star-chamber. The defendants therefore petitioned the court, that, according to ancient precedents, they might sign their answers with their own hands; declaring, they would abide by the censure of the court, if they did not make good what was contained therein. But this was refused by the court. Mr. Burton's answer was at length signed by Mr. Holt, a benchler of Gray's-inn; who afterwards withdrew his hand, because the other counsel, out of fear, would not subscribe it. However, Mr. Burton tendered it to the court, desiring it might be accepted, or Mr.

Holt ordered to new sign it. The court ordered, that it might be received under the hand of Mr. Holt alone, which was accordingly done. After it had lain in court near three weeks, upon the attorney-general's suggestion to the court, on the 19th of May, that it was scandalous; it was referred to the two chief justices, sir John Bramston and sir John Finch, to consider of, and to expunge what was contained therein, as unfit to be brought into court, or otherwise impertinent and scandalous. They expunged sixty-four whole sheets, that is, the whole answer except six lines at the beginning, and about twenty-four at the latter end.

and

and degrees in the university; he set on the pillory, and both his ears cut off there; confined to perpetual close imprisonment in Lancaster-castle, debarred the access of his wife, or any other, except his keeper, and denied the use of pen, ink, and paper. All which, except the fine, was executed accordingly. After twelve weeks imprisonment in the common-gaol at Lancaster, where great crowds pitying his misfortunes, resorted to him; some of his papers being dispersed in London, he was removed, by an order of council, to Cornet-castle, in the Isle of Guernsey, October 1637, where he was shut up almost three years; till in November 1640, the house of commons, upon his wife's petition, complaining of the severity of his sentence, ordered that he should be forthwith sent for to the parliament, in safe custody. Burton, on his arrival at London, presented a petition to the house of commons, setting forth his sufferings. In consequence of which, the house resolved, that the sentence against him was illegal, and ought to be reversed; that he be freed from the fine of five thousand pounds, and from imprisonment, and restored to his degree in the university, orders in the ministry, and to his ecclesiastical benefice in Friday-street, London; also have recompence for his imprisonment, and for the loss of his ears, which they fixed at six thousand pounds; but by reason of the ensuing confusions in the kingdom, he never received that sum. He was, however, restored to his living of St. Matthew's; after this he declared himself an independent, and complied with all the alterations that ensued. But Wood Padi, Vol. I. col. 192. says, that when he saw what strange courses the parliament took, he grew more moderate. He died in the beginning of January 1647-8. Besides the tracts mentioned above, he wrote several others.

BUSBEC (AUGER GISLEN) was the natural son of the lord of Busbec, and born at Commynes, a town in Flanders, in the year 1522. The early proofs he gave of an extraordinary genius induced his father to spare neither care nor expence to get him properly instructed, and to obtain his legitimation from the emperor Charles V. He was sent to study at the universities of Louvain, Paris, Venice, Bologna, and Padua. He was some time at London, whither he attended the ambassador of Ferdinand, king of the Romans. In 1554, he was appointed ambassador at Constantinople, but made a very short stay there. Being sent back the following year, this

this second embassy proved longer and more fortunate, for it lasted seven years, and ended in a good treaty. He acquired a perfect knowledge of the state of the Ottoman empire, and the true means of attacking it with success; on which subject he composed a very judicious discourse, intitled, ‘*De re militari contra Turcam instituendi consilium.*’ Without neglecting any thing that related to the business of his embassy, he laboured successfully for the republic of letters, collecting inscriptions, (A) purchasing manuscripts, searching after rare plants, and enquiring into the nature of animals. When he set out the second time to Constantinople, he carried with him a painter to take draughts of the plants and animals that were unknown in the west. The relation which he wrote of his two journeys to Turkey is much commended by Thuanus. He was desirous of passing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his sons, and when his daughter princess Elizabeth was married to Charles IX. king of France, Busbec was nominated to conduct her to Paris. This queen gave him the whole superintendence of her household and of her affairs, and when she quitted France, on her husband’s death, left him there as her ambassador. He was continued in that quality by the emperor Rodolph. He died on the 28th of October 1592.

(A) The public is obliged to Busbec for the Monumentum Anciranum, which would be one of the most curious and instructive inscriptions of antiquity, if it was entire; for we might there have a list of the actions of Augustus. Passing through Ancyra, a city of Galatia, Busbec caused all that remained legible of that inscription to be copied from the marble of a ruined palace, and sent it to Schottus the Jesuit. It may be seen in Grevius’s Suetonius. Gronovius published this Monumentum Anciranum at Leyden, in 1695, with notes, from a more full and

correct copy than that of Busbec.

‘I bring with me,’ says Busbec, in one of his letters, ‘a promiscuous heap of ancient coins, the best of which I intend to present to my master; and besides these, whole cart-loads and ship-loads of Greek manuscripts: there are, I believe, not much fewer than 240, which I have sent by sea to Venice, to be thence conveyed to Vienna. I have searched every corner, that I might get together, by the last gleanings as it were, all that remained of that sort of commodity.’

Wood, Ath.
Oxon. edit.
1721, Vol.
H. col. 923.

BUSBY (RICHARD) a very eminent schoolmaster, was son of Richard Busby, of Westminster, gentleman; and born at Lutton in Lincolnshire, September 22, 1606. Having passed through the classes of Westminster-school, as a king’s scholar,

lar, he was, in 1624, elected student of Christ-church (A). Wood, *Ibid.* He took the degree of batchelor of arts, Oct. 21, 1628; and that of master, June 18, 1631. On the first of July, 1639, he was admitted to the prebend and rectory of Cudworth, in the church of Wells (B). December 13, 1640, he was appointed master of Westminster-school, and by his skill and diligence in the discharge of this most laborious and important office for the space of fifty-five years, bred up the greatest number of eminent men in church and state, that ever adorned at one time any age or nation (C). After the restoration, king Charles the II^d, conferred on him a prebend of Westminster, into which he was installed July 5, 1660; and the 11th of August following, he was made treasurer and canon residentiary of the church of Wells. He took the degree of doctor in divinity, Oct. 19, 1660. At the coronation of king Charles II. he carried the ampulla, and in the convocation, which met June 24, 1661, he was proctor for the chapter of Bath and Wells; and one of those who approved and subscribed the Common-prayer-book. This great man after a long and healthy life, the consequence of his chastity, sobriety and temperance, died April 6, 1695, aged 89, and was buried in Westminster-abbey, where there is a fine monument erected to him, with a Latin inscription, of which the following is the substance: "You see below a representation of Busby's body, and outward appearance. If you would see his inward qualifications, behold the lights of both universities, and of Westminster-hall, the chief men at court, in the parliament, and in the church. And when you perceive how large, and how plentiful a harvest of ingenious men was sown by him, consider how great was the sower." He was a person very sagacious in finding out every one's genius and disposition, and no less industrious in employing them to advantage, and forwarding them successfully. He was a person, who so formed and trained up the minds of youth by his instructions, that they learned at the same time both to

(A) At the university he was considered as a complete orator, and a very good actor, having acted with great applause in the comedy called, 'The Royal Slave,' written by William Cartwright, which was played before king Charles I. and his queen, at Christ-church, by the students of that house, on the 30th of August, 1636.

(B) He lost the profits of it during the civil wars, but found means to keep his student's place, and other preferments.

(C) He extremely liked, and even applauded, and rewarded wit in any of his scholars, though it reflected on himself, but in his school he was extremely severe.

speak

Speak and to be wise; and whilst they were instructed by him as boys, they insensibly grew up to be men. As many scholars as he sent out into the world, so many faithful, and in general, brave champions, did church and state obtain. Whatever reputation Westminster-school enjoys, whatever advantage has thence accrued, is chiefly due to Busby, and will for ever be due to him. So useful a man God blessed with long life, and crowned with riches. And he, on his part, cheerfully devoted himself, and his possessions, to the promoting of piety. To relieve the poor; to support and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon those good uses in his life time, he bequeathed to the same at his death (A). He composed several books for the use of his school.

BUTLER, (SAMUEL) a celebrated poet of the last century, was born at Strentham in Worcester-shire, and baptized the 13th of February 1612. Having discovered an early inclination to learning, his father, Samuel Butler, a reputable country farmer (B), placed him at the free school of Worcester, under the care of Mr. Henry Bright; and having passed through the several classes there, he was sent, for some time, to Cambridge, but was never matriculated in that university. After residing at it six or seven years, he returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croom, an eminent justice of the peace for that county, with whom he lived some years in an easy and reputable station. Here he found sufficient leisure to apply himself to whatsoever learning his inclinations led him, which was chiefly history and poetry; adding to these, for his diversion, music and painting (C). He was after-

(A) He gave 250*l.* towards repairing and beautifying Christ-church college and cathedral: and founded and endowed two lectures in the same college, one for the oriental languages, and another for the mathematics; giving, moreover, an hundred pounds, to repair the room in which they were to be read. He contributed also to the repair of Litchfield-church. As for his many other benefactions they are not upon record, because they were done in a private manner.

(B) Anthony Wood, who had his information from Butler's own bro-

ther, tells us, that father Butler's had a competent estate of near three hundred pounds a year, but most of it in lease lands, held of sir Thomas Russel, grandfather of sir Francis Russel, baronet, lord of the manor of Strentham.

(C) The anonymous author of his life tells us, he had seen some pictures, said to be of Mr. Butler's drawing, in Mr. Jeffery's family in the year 1710. His early inclination to that noble art procured him afterwards the friendship of Mr. Samuel Cooper, one of the most eminent painters of that time. Life, p. 5.

wards

wards recommended to that great encourager of learning, Elizabeth countess of Kent; in whose house he had not only the opportunity of consulting all kind of books, but of conversing with the great Mr. Selden; who often employed Butler to write letters beyond sea, and translate for him. He lived some time also with Sir Samuel Luke, a gentleman of an ancient family in Bedfordshire, and a famous commander under Oliver Cromwell. Whilst he resided in this gentleman's family, it is generally supposed that he planned, if he did not write, the celebrated Hudibras; under which character it is thought he intended to ridicule that knight. He studied the common law, but never practised it. After the restoration of king Charles the second, Mr. Butler was made secretary to Richard earl of Carbury, lord president of the principality of Wales, who appointed him steward of Ludlow-castle, when the court was revived there; and about this time he married one Mrs. Herbert, a gentlewoman of a very good family. Mr. Wood pretends, that Butler was secretary to George Villiers, duke of Buckingham, when that lord was chancellor of the university of Cambridge; and the life writer assures us, the duke had a great kindness for our poet, and was often a benefactor to him. But this is absolutely denied by major Richardson Pack. ' Mr. Wycherly ' had always, says he, laid hold of any opportunity which ' offered, to represent to his grace the duke of Buckingham ' how well Mr. Butler had deserved of the royal family, by ' writing his inimitable Hudibras; and that it was a reproach ' to the court, that a person of his loyalty and wit should ' suffer in obscurity, and under the wants he did. The duke ' seemed always to hearken to him with attention enough, ' and, after some time, undertook to recommend his pretensions to his majesty. Mr. Wycherly, in hopes to keep ' him steady to his word, obtained of his grace to name a ' day when he might introduce that modest and unfortunate ' poet to his new patron. At last an appointment was made, ' and the place of meeting was agreed to be the Roebuck. ' Mr. Butler and his friend attended accordingly; the duke ' joined them. But as the d—l would have it, the door of ' the room where they sat was open, and his grace, who had ' seated himself near it, observing a pimp of his acquaintance ' (the creature too was a knight) trip by with a brace of ladies, immediately quitted his engagement to follow another ' kind of business, at which he was more ready than in doing ' good offices to men of desert; though no one was better ' qualified than he, both in regard to his fortune and under-

Vol. II. G g "standing,

‘ standing, to protect them ; and from that hour to the day
 ‘ of his death, poor Butler never found the least effect of
 ‘ his promise.’ He had promises of a good place from lord
 Clarendon ; but they were never accomplished. No one
 was a more generous friend to Mr. Butler than the earl of
 Dorset and Middlesex ; who, being himself an excellent poet,
 knew how to set a just value upon the ingenious performances
 of others ; and we are told, he owed it to that nobleman,
 that the court tasted his *Hudibras* (c). It soon became the
 chief entertainment of the king, who often pleasantly quoted
 it in conversation. It is said his majesty ordered Butler the
 sum of three thousand pounds : but the order being written in
 figures, somebody through whose hands it passed, by cutting
 off a cypher, reduced it to three hundred. It passed all the
 offices without any fee, at the solicitation of Mr. William
 Longueville of the Temple, lord Danby being at that time
 high treasurer. When Mr. Longueville brought this order
 to Mr. Butler, calling to mind that he owed more than that
 sum to different persons, desired Mr. Longueville to pay
 away the whole gratuity, which that gentleman did accord-
 ingly, and Butler did not receive a shilling of the king’s
 bounty. This seems to have been the only court favour he
 ever received.

The integrity of his life, the acuteness of his wit, and
 easiness of his conversation, rendered him highly acceptable
 to all men : yet he prudently avoided multiplicity of ac-
 quaintance. He died on the 25th of September, 1680 (D).

He was a very modest man, and did not shine in conver-
 sation till he had taken a chearful glass, but was no drinker.
 He saw but little company, except what he was in some
 measure forced into ; his *Hudibras* having gained him such

(c) The first part came out in
 1663, in octavo : afterwards came
 out the second part ; and both were
 printed together with several addi-
 tions and annotations. At length
 the third and last part was published,
 but without any annotations, as ap-
 pears by the copy printed in 1678.
 The posthumous works of Butler
 were published in three volumes in
 1700, but Mr. Charles Longueville,
 who had all his genuine remains,
 said many of the pieces in that col-
 lection were spurious.

(D) He married Mrs. Herbert, a

gentlewoman of a very good family.
 Anthony Wood, says she was a wi-
 dow, and that Butler supported
 himself by her jointure : for though
 in his riper years he had studied the
 common law, yet he made no ad-
 vantage by the practice of it. Wood,
ubi supra. But the life-writer as-
 sures us, she was not a widow, and
 that though she had a competent for-
 tune, it was of little or no advantage
 to Butler, being most of it unfor-
 tunately lost by being put out on
 bad securities. Life, p. 6.

reputa-

reputation, that most persons of distinction at that time were extremely desirous of his company, and yet not one of them contributed to the advancement of his fortune. He was not profuse in his disposition; his circumstances indeed were always so narrow that he never had an opportunity of being so. He lived for some years in Rose-street, Covent Garden, and probably died there. Mr. W. Longueville would fain have buried Butler in Westminster-abbey, and spoke in that view to some of those wealthy persons who had admired him so much in his life time, offering to pay his part, but none of them would contribute; upon which Mr. Longueville buried him with the greatest privacy (but at the same time very decently) in Covent Garden church yard, at his own expence; himself and seven or eight persons more following the corps to the grave. Mr. Charles Longueville, member of parliament for Eastlow, son to the gentleman above-mentioned, communicated these facts to the authors of the General Dictionary in 1735; and was firmly perswaded that notwithstanding the many disappointments Butler met with, he never was reduced to any thing like want and beggary, and that he did not die in any person's debt.

BUXTORF, (JOHN) the name of two learned professors of Hebrew at Basil, the father and son, who are allowed a place among those of the first rank for Rabbinical learning. The first work that Buxtorf the father composed was, his great dictionary, intitled, *Lexicon Chaldaicum, Talmudicum et Rabbinicum*, printed at Basil in 1639, and is absolutely necessary for understanding the Rabbins, being more extensive than that of R. David of Pomis, printed at Venice in 1587. He wrote also a small dictionary of Hebrew and Chaldaic words in the bible, which is very methodical. There is nothing more compleat than his *Treasury of the Hebrew grammar*. He also printed a great Hebrew bible at Basil in 1618, with the Rabbins, the Chaldaic paraphrases, and the *Massora*, after the manner of the great bible of Venice: but father Simon thinks it incorrect. To this bible is commonly added the *Tiberias* of the same author, which is a commentary upon the *Massora*; where he explains at large what the Rabbins think of it, and expounds in Latin the terms of the *Massora*, which are very difficult. He follows Rabbi Elias the Levite in his exposition of those terms. He has also published *Synagoga Judaica*, where he exposes the ceremonies of the Jews: which, though it abounds in learning; does not greatly shew the judgment of the compiler,

who insists too much upon trifles, merely for the sake of rendering the Jews ridiculous. The small abridgment of Leo of Modena upon this subject, translated by father Simon, is far better. We have besides some other books of the same author, among which is his *Bibliothèque of the Rabbins*, a curious work: but there have been since his time a great many discoveries made on that part of learning. They who have a mind to write Hebrew may make use of the collection of Hebrew letters which he has published under the title of *Institutio Epistolaris Hebraica*. He died at Basil of the plague in 1629, aged 65 years.

BUXTORF, (JOHN) the son, had no less skill in the Hebrew and the Rabbins than his father, as appears by the great number of works he has composed on those heads. He translated some Rabbins, and among others the *More Nevochim* of Rabbi Moses; and the book, intitled, *Cofri*. He also writ upon the Hebrew, Chaldaic, and Syriac grammars. His Hebrew Concordance is much esteemed; and being heir of his father's opinion as well as Jewish literature, he has defended the antiquity of the points and vowels of the Hebrew text against Lewis Capellus, in a book, intitled, *Tractatus de punctorum, vocalium & accentuum in libris veteris testamenti Hebraicis origine, antiquitate, & autoritate*, printed at Basil in 1648. There is a great number of passages of the Rabbins cited in this book. He has also written another book much more valuable against the critiques of the said Ludovicus Capellus, with this title, *Anticritica; seu vindiciæ veritatis Hebraicæ adversus Ludovici Capelli criticam, quam vocat sacram*, printed at Basil in 1653. He has also composed several dissertations upon different matters relating to the Jewish literature, in which he excelled. He died in the year 1664.

Many learned men, who admire the Rabbinical excellency of these two great men, are not always satisfied with their judgment. They believe these authors too much led by the Rabbies; and that Capellus, though not so great an Hebrician, has written more judiciously upon this argument. They add, that the strong fancy which a great part of the German and Geneva divines have for the Hebrew points, proceeds in good measure from the regard they had for the two Buxtorfs, whose opinions they blindly followed, not being able to go to the bottom of so difficult a disquisition. Father Simon has spoken but slightly of them. "The two Buxtorfs, says
" he,

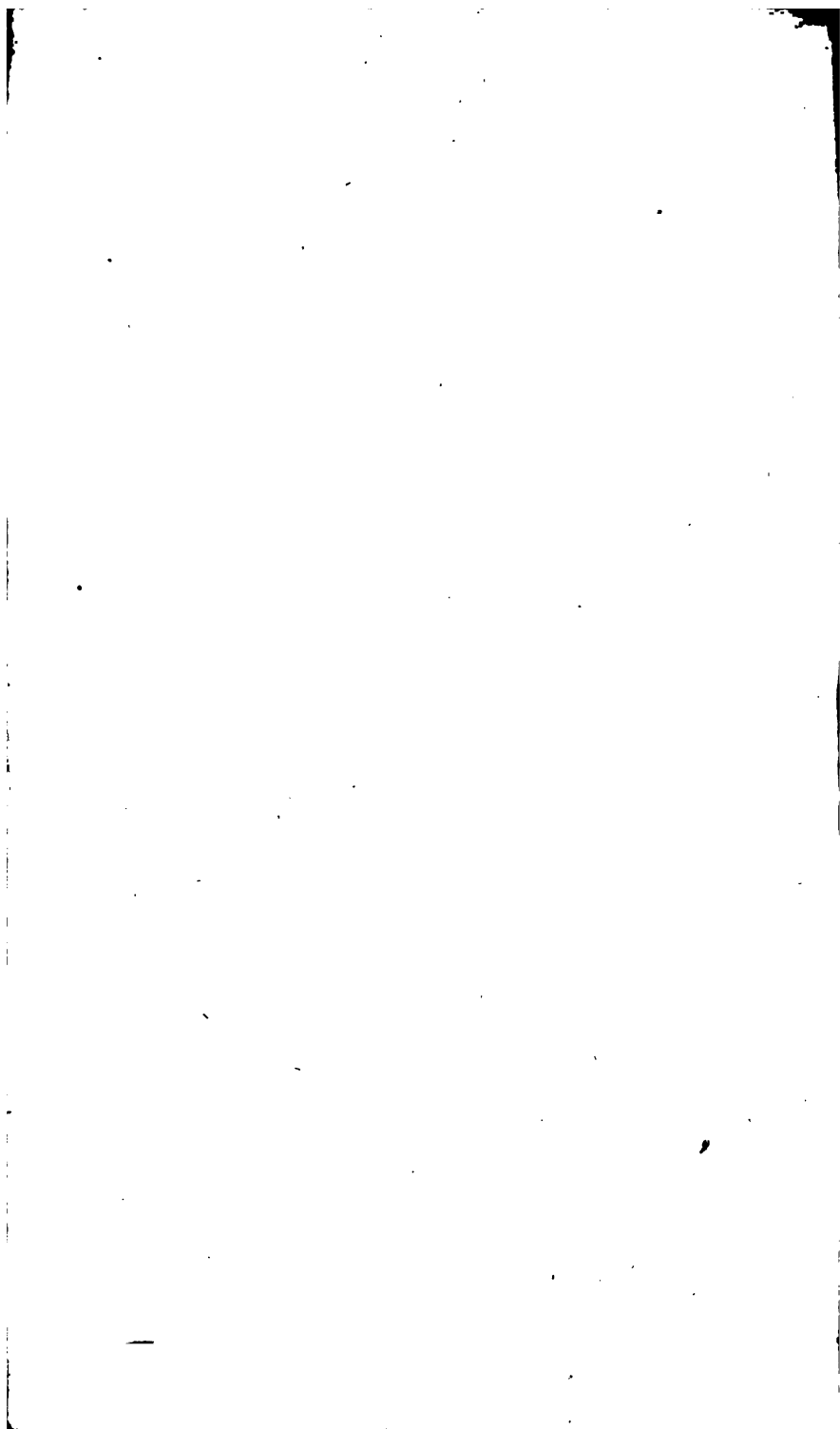
“ he, who have got much reputation, especially among the
 “ protestants, have in most of their works only shewn them-
 “ selves extremely prejudiced in favour of the Rabbins, with-
 “ out having consulted any other authors.” But Buxtorf ^{Prof. to}
 the father received the highest encomiums from all the learn- ^{Crit. Hist.}
 ed of his time. In particular, Gerard Vossius, in the fu- ^{of Old Test.}
 neral oration which he made for Erpenius, says, that “ Eu-
 “ rope had not a more knowing and learned man, nor one
 “ who was better versed in the Rabbins, and in such books
 “ as related to the Talmud, than Buxtorf.” Joseph Scali-
 ger goes farther, and says, that Buxtorf “ ought to be confi-
 “ dered as the master of the Rabbins. He declares him to
 “ be the only man who understood the Hebrew language ^{Scalig. apud}
 “ thoroughly; and that notwithstanding his grey beard, he ^{Dan. Tos-}
 “ would gladly be his scholar:” which was the highest com- ^{san. de vita}
 pliment that could be paid to so young a man as Buxtorf then ^{& morte}
 was. Isaac Causabon entertained exactly the same opinion of ^{Buxtorfii se-}
 him as Scaliger, and adds, that “ there is a great deal of can- ^{mioris apud}
 “ dor, and an air of honesty, which runs through all his ^{Witt. Me-}
 “ writings.” ^{mor. Philos.}
 T. I. p. 314.

BZOVIVS, (ABRAHAM) a learned Polander, is said to ^{Bayle's Dict.}
 have composed so many books, that it would take some pages
 to contain the titles of them. The chief of his works is a
 continuation of Baronius's Annals. He began at the year
 1118; where that cardinal had ended; and composed twelve
 volumes of Annals of the church. He was descended from
 a good family, and born in the year 1567. His parents dy-
 ing when he was a child, he was educated by his grandmo-
 ther on the mother's side, in the city of Prosowitz; and he
 made so good use of the instructions of one of his uncles, that
 at ten years of age he could write Latin, compose music,
 and make verses. After this, he went to continue his stu-
 dies at Cracow, and there took the habit of a Dominican.
 Being sent into Italy, he read some lectures of philosophy at
 Milan, and of divinity at Bologna. After he returned into
 his own country, he preached in Posnania, and in Cracow,
 with the applause of all his hearers; and taught philosophy
 and divinity. He was principal of a college of his own or-
 der; and did several considerable services to that and to his
 country. Afterwards he went to Rome; where he was re-
 ceived with open arms by the pope, and lodged in the Vati-
 can. He deserved that reception, Mr. Bayle tells us; for he
 imitated Baronius closely in his manner of turning all things

to favour the power, and raise the glory of the papal see. His inconsiderate and violent zeal occasioned him to take steps of which he had reason to repent. He had very much abused the emperor Lewis of Bavaria, and razed him ignominiously out of the catalogue of emperors. The duke of Bavaria was so incensed at this audaciousness, that, not satisfied with causing an apology to be wrote for that emperor, he brought an action in form against the annalist, and got him condemned to make a publick retraction. Bzovius did not get off for this disgrace: he was severely treated in the apology of Lewis of Bavaria, published by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honesty, or wit, or judgment, or memory, or any other good quality of a writer. Bzovius would probably have continued in the Vatican till his death, if the murder of one of his servants, and the loss of a great sum of money, which was carried off by the murderer, had not struck him with such a terror, as obliged him to retire into the convent of Minerva. Here he died in the year 1637, at the age of seventy. The letter which the king of Poland writ to the pope in the year 1633, does our Dominican much honour; for in it the king supplicates Urban VIII. most humbly to suffer the good old man to return into Poland, that he might employ him in composing a history of the late transactions there. He declares, that he shall esteem himself much indebted to his holiness, if he will be pleased to grant him that favour, which he so earnestly requests of him.

END OF THE SECOND VOLUME.

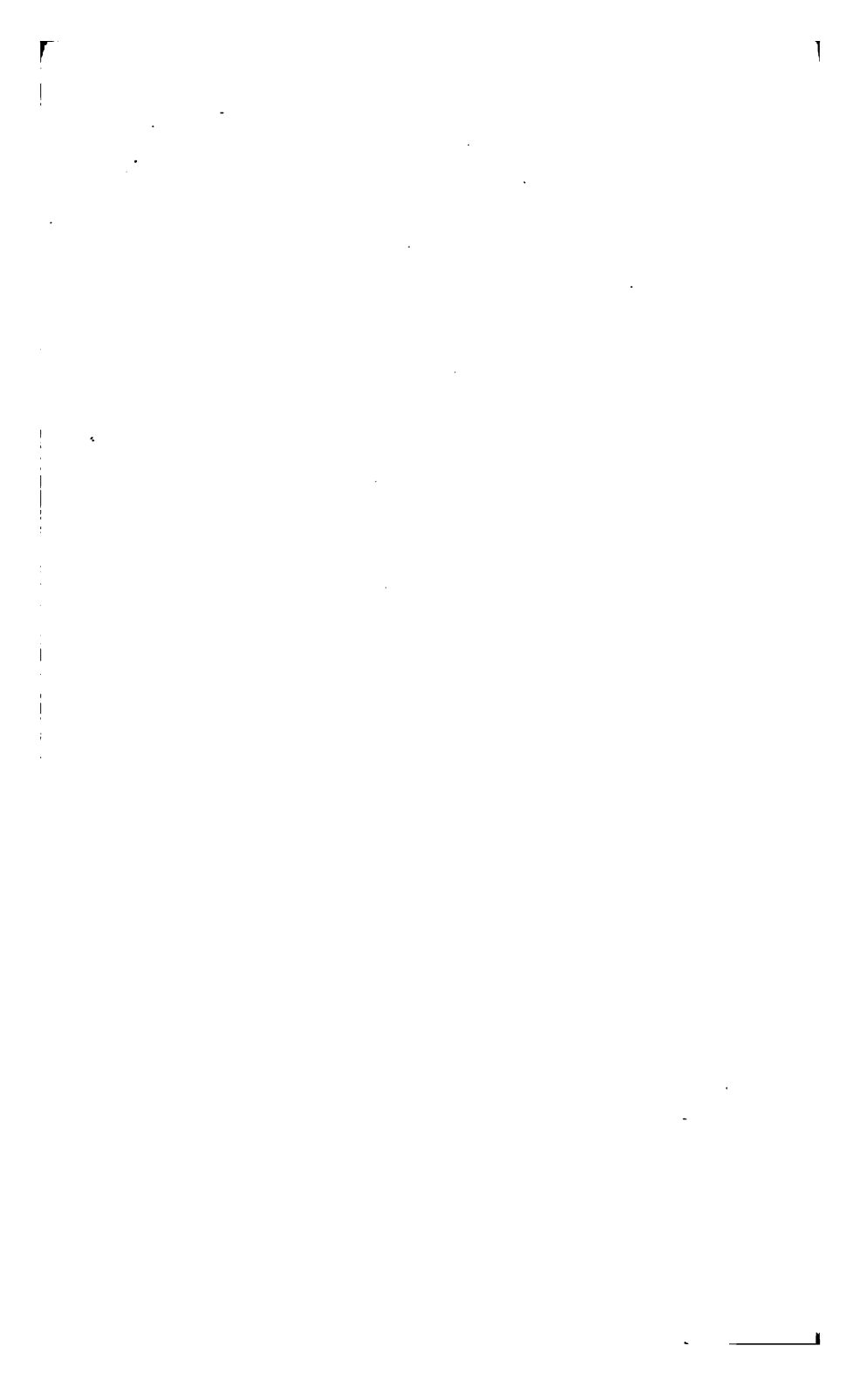


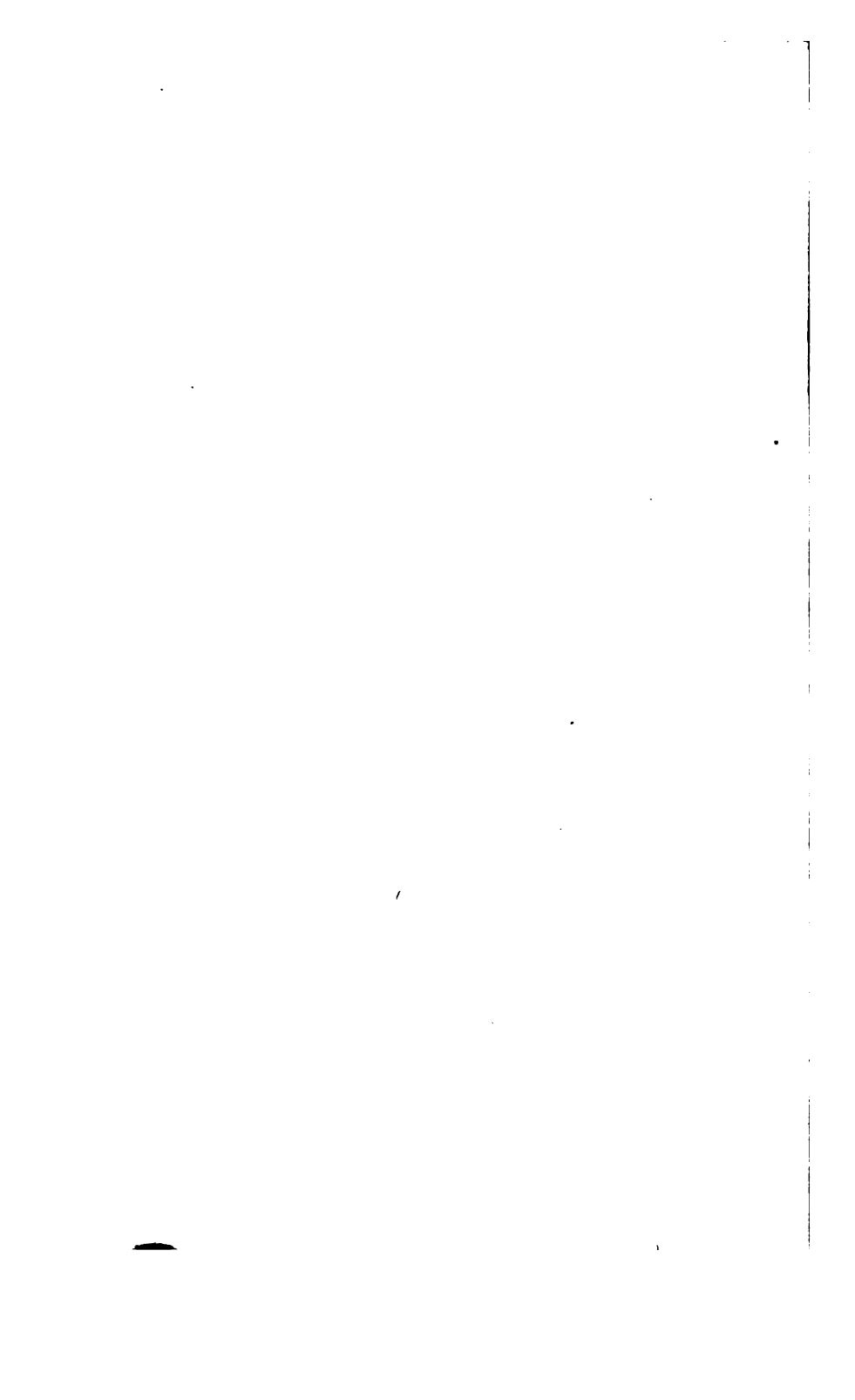




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